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ABSTRACT

Rural Amrica has been experiencing dramatic changes in the transition toward a socially and culturally diverse society. This study is a first effort to explore multicultural reform in rural schools. Multicultural education is the process by which the school environment is modified to accommodate cultural differences as well as to teach the role culture plays in shaping people's view of society. The Rural Clearinghouse for Education and Development commissioned five separate case studies of selected rural schools in Alaska, Arizona, New Mexico, Nebraska, and Washington. At each site, school administrators, teachers, students, parents, and community members were interviewed and documentation on multicultural education was collected. The centerpiece of this document consists of the five case study reports, each by a separate writer, with the analyses focused on some or all of the following elements: (1) school mission; (2) staffing; (3) curriculum; (4) instructional strategies; (5) policies and norms; (6) home linkages; (7) community linkages; (8) staff development; (9) extracurricular activities; (10) assessment and testing; (11) multicultural leadership; and (12) student characteristics. A summary of various multicultural educational practices and a listing of resources on multicultural education are included. An appendix presents the protocol for the case studies. (ALL)

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Accommodating Change and Diversity: Multicultural Practices in Rural Schools

Ford Western Taskforce

Rural Clearinghouse for Lifelong Education and Development

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Accommodating Change and Diversity: Multicultural Practices in Rural Schools

A Report of the Ford Western Taskforce

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Rural Clearinghouse for Lifelong Education and Development
July 1990

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Foreword

Work on this publication has been a journey through the many diverse cultures found west of the Mississippi River. Alaskan Eskimos, Pacific Islanders, Hispanics, dozens of American Indian tribes, Mexican Americans, African Americans and Anglos all share the land and its resources. Some live in communities that are among the most homogeneous in the Nation—farming communities in Nebraska and Iowa, fishing villages along the Alaskan coast, or reservation communities in the Southwest. Others live in ethnically diverse communities. Six of the thirty most diverse counties in the country lie in the rugged mountains of northern New Mexico. American Indian tribes scattered throughout the upper Midwest and Northwest enrich the cultural fabric of those states, leading to counties that are among our more diverse.

Through the eyes of educators, we have caught a glimpse of the role schools can play in celebrating this diversity. Whether it be American Indian schools working to restore the validity and dignity of their culture, Anglo schools trying to overcome the cultural isolation imposed by the lack of diversity, or ethnically mixed schools striving to overcome racism, rural schools have developed a number of strategies for responding to the increased diversity in which all Americans will need to function. In reaching out to touch the communities they serve, these schools have, in turn, been touched. Reforms have tightened the link between school and community, enabling the school to reexamine its responsibilities to the local culture as well as to the broader society.

For a number of reasons, rural schools have struggled. Limited resources, models of schooling that are often more urban than rural in their design, an uneven political playing field—all have combined to limit both the resources and flexibility of rural schools. As we began this project, we were dismayed by the defensiveness of rural educators and seemingly impenetrable conflicts that surfaced in nearly any conversation about rural schools. Finally, we set the past aside!

In setting the past aside, we began seeing a different world—a world of possibilities, a world of immense creativity, and a world that understands local differences. This report is one of two designed to share what rural schools *can do*. Rural schools offer an educational environment in which change can occur more easily, adult-child linkages are more visible, and school-community linkages are more natural. Rural schools need to take advantage of these strengths, working towards restructuring that may well be more easily accomplished than in a larger district.

A number of people contributed to this publication and deserve a hearty round of thanks. Peter Stanley, Director of the Education and Culture Program at the Ford Foundation, supported the creation of the Western Taskforce and offered encouragement as we struggled to define a focus for its work. Barbara Hatton, Deputy Director of the Education and Culture Program at the Ford Foundation, joined us early in the project and offered valuable leadership to our multicultural focus. Both Peter and Barbara continually challenged yet empowered us.

The Ford Western Taskforce offered a valuable forum within which to explore issues related to rural schools and was responsible for selecting the focus of both research groups. They also reviewed early drafts of the reports, offering us the benefit of their considerable experience in education. We thank them for their leadership.

The Rural Minorities Focus Group, a working committee appointed by the Ford Western Taskforce, provided most of the guidance for both the research and this publication. In many respects, these are the true leaders in the field. Each has a deep commitment to multicultural education and experience in working with rural schools in a variety of states. Our sincere thanks go to them for their help!

Finally, the schools themselves were generous in both the time and information shared. Research efforts of this type ultimately depend on the willingness of individual schools and their staff to teach us about their community and school. We hope that this report offers them a chance to acknowledge their success as well as a resource with which to discover what might yet be possible.

Jacqueline D. Spears
July 1990

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Introduction

Nearly a century ago, rural America—its people and its vast natural resources—lay at the heart of an emerging nation. Farm income accounted for about one-fifth of the Nation's gross national product, with other natural resource-based incomes making additional contributions. More than sixty percent of the population lived in rural areas, on farms or in communities of less than 2,500. Thousands of small communities dotted the landscape, serving residents and farms within a few miles' radius. Communities were culturally homogenous, reflecting the immigration and settlement patterns of the century before. Nearly half the population was engaged in farming and agricultural work, leading to a shared understanding of what it took to make a living. People met their needs, indeed lived out their entire lives near where they had been born. Rural took on a meaning distinct from urban, describing differences in livelihood, values, opportunities, lifestyles, and education in addition to density of population.

As this century gives way to the next, rural America finds itself changed. A little more than one-fourth of the Nation's population now lives in rural areas. Many small communities have disappeared, as regional shopping centers, county medical facilities, and consolidated schools serve people's needs. Migration, from urban centers as well as from the countryside, has altered the cultural character of surviving communities, making them far more heterogeneous. Less than three percent of the rural population is engaged in farming. Seven separate descriptors classify the economic character of nonmetropolitan counties, only two of which refer to natural resource-based activities. Improved transportation and communication technologies have greatly reduced isolation, offering rural populations access to the operas in New York, markets in Chicago, ballets in Houston, restaurants in nearby urban centers, congressional deliberations in Washington, DC, and football games in San Francisco. Distinctions between rural and urban have faded, as rural economies diversify and rural people are extended access to education, national affairs, and the mass culture.

What persists in rural America is a *culture of small places*—a set of values and behaviors that reflect an environment in which individuals are noticed. Nachtigal (1982) points out a number of characteristics of this culture—more frequent and intense social interactions, informal patterns of communication, and the value placed on generalists rather than specialists. Another is respect for local context. After struggling to piece together resources and build consensus, rural citizens understand well that what has worked in their community may not work in a neighboring community. Differences are acknowledged and accepted as a necessary consequence of small size and limited resources.

This culture of small places, its attention to individuals and respect for local context, became the focus of a two year research effort into educational change. Under the direction of the Ford Western Taskforce, staff at the Rural Clearinghouse for Lifelong Education and Development at Kansas State University explored rural schools in states west of the Mississippi River. The design of the study was selected to match what we believe to be the needs of rural schools—information on a wide range of practices as well as closer looks at how schools define and work towards change. Two characteristics of modern life—change and diversity—provided the framework. This study summarizes research into how rural schools are adapting to the ethnic diversity present in our society. Another examines how rural schools are responding to the economic and social changes underway in rural communities.

The information presented is not intended to be prescriptive, nor is its utility restricted to rural educators. We do hope that the study stimulates rural schools to initiate change, selecting practices and strategies that acknowledge and build upon local needs and resources. But we also believe that the experiences in rural communities have much to contribute to broader work in school reform. As urban schools begin their own restructuring, we hope that what the culture of small places has to share will prove empowering.

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Framework for the Study

Change and diversity—no two words better describe the challenges facing the nation and its educational system. Characterized as a transition from the Industrial Age to the Information Age, the past decade has witnessed a significant restructuring of the American economy, sounding an alarm for a better educated work force. Growth in minority populations coupled with their low high school graduation and college attendance rates has sounded yet another alarm. In an economy where access depends on education, those whom the educational system fails may find themselves condemned to poverty.

Economic restructuring and increased ethnic diversity have led to calls for improved schools. The first wave of educational reform took the form of state mandates—increased graduation requirements, longer school days, more stringent teacher and administrator certification requirements, increased accreditation standards, incorporation of multicultural objectives into the school mission and curriculum, etc. Some initiatives succeeded in raising student test scores; others excluded or alienated minority youth. While the full impact of these reforms is yet to be measured, educators and policy makers alike have questioned whether state mandates are capable of leading to the deep and sustained change needed in schools.

A second reform movement is now taking shape, one which focuses in part on the need to restructure public schools. McCune (1987) and others have articulated many of the changes needed—decentralization, increased participation of teachers in curricular matters, emphasis on teaching methods of processing and applying information, and greater use of community resources. This effort to open up the system and allow more diversity in educational practice can be seen as a response to the need to better serve a more diverse population. But it also enables teachers, school administrators, and communities to become more deeply invested in the process of change. Problems defined in local terms present more compelling reasons for change than state mandates. Moreover, the skills and attitudes gained as schools and their communities define and progressively work toward change are far more enduring than the reforms themselves.

This study is a first effort to explore multicultural reform in rural schools. Its methods and approach grew out of research into the field of multicultural education, a series of deliberations involving the Ford Western Taskforce and Rural Minorities Focus Group, and a perspective towards rural practice implicit in the work of the Rural Clearinghouse. This chapter reviews the background for the study and presents the research design used to collect and interpret multicultural practices.

Multicultural Education

For most researchers, the Civil Rights movement marked a turning point in American attitudes toward ethnicity. Although racism continues to ferment, the Nation and its social institutions have acknowledged the need to accept rather than eliminate cultural differences. This acceptance has found its way into educational practice, as educational institutions at all levels have sought reforms aimed at including rather than ignoring ethnicity. The term multicultural education is used as a descriptor of these efforts, acting as an umbrella for both the reforms and the research conducted to evaluate them. Current thinking in the field of multicultural education and the manner in which reforms are defined in rural environments both influenced the structure of this study.

Multicultural Education as Process

Interest in multicultural education is being driven by quite different purposes. Ethnic groups themselves, empowered by the Black Civil Rights movement, are pressing for acceptance and the right to schools which respect their cultures. Research into the factors which explain minority persistence and success in education suggest that a strong ethnic identity is important to building bridges to the majority culture. American businesses concerned with the quality of the future work force are demanding that schools do a better job at both retaining and educating minority populations. And as the Nation shifts to a global economy, Anglos themselves have begun to recognize their own ethnocentricity. Educating youth to function effectively among different cultures has become a commonly accepted goal.

These different purposes have led to a range of reform strategies. During the Civil Rights movement, colleges and universities responded by creating ethnic studies programs. This strategy found its way into school curricula in the form of separate courses devoted to a culture's history or literature. Educational institutions at all levels have sought to employ minority teachers, generally in response to affirmative action mandates but sometimes out of a genuine concern for broadening the cultural perspective represented in the curriculum. Schools now celebrate ethnic holidays or sponsor culture fairs in an effort to promote cultural acceptance and understanding. Bilingual education, although controversial in some states, continues to exist in many schools. In short, the diversity found in programs is reflected in language, as practitioners use terms such as bilingual, ethnic, multicultural, cross-cultural, and multiethnic to describe their efforts.

While the language is not yet standardized, researchers and practitioners do seem to be reaching consensus on what multicultural education should be. Banks (1977) uses the term multiethnic education to describe the reform of the total school environment such that it reflects the ethnic diversity of the Nation. Boyer (1985) argues that multicultural education is a process not a product. Members of our Rural Minorities Focus Group also used the term process, suggesting that multicultural education is the process by which the school environment is modified to accommodate cultural differences as well as teach the role culture plays in shaping our view of society. What all these definitions share is a model of multicultural education that is far more integrated than the special courses, linguistic accommodations, and state mandates. Moreover, the process by which this integration is accomplished is as important as its results.

Multicultural Education in Rural Environments

Most images of ethnic diversity are urban—cities swelled by immigrants eager to become part of the American dream. Yet rural environments are also diverse. Spanish and American Indian cultures occupied much of the West long before U.S. expansion. Immigration patterns extended to the rural Midwest, where Polish, German, Scandinavian, and Czech farming communities were common. The abolition of slavery left Black families scattered throughout a rural South extending from the East Coast to central Texas and as far north as southern Missouri. Migrant workers follow the harvest as far north as Washington and New York.

This diversity has led to a rural America in which communities differ more among themselves than they do on average with metropolitan areas. Some communities are ethnically homogeneous—all Anglo farming communities in the Midwest, all Black communities in Louisiana, all Navajo communities in Arizona, or all Hispanic communities in southern Colorado. Others are heterogeneous, combining ethnic groups in various proportions much as we imagine urban areas. Some communities are mostly Anglo, with substantial minorities of Black, Hispanic or American Indians. Others have no majority population, ethnically diverse in the truest sense of the word.

These different environments lead to quite different views of multicultural education. For the predominantly Anglo community, the issue is how to enrich a culturally impoverished environment. For the predominantly American Indian, Hispanic or Black community, multicultural education often tries to protect the indigenous culture yet build bridges to the dominant culture. For the ethnically diverse community, schools need to build respect among all the cultures so that the culturally rich resources can be used as a basis for learning. No one set of reforms can respond to all these needs. Instead, rural schools often define their own needs and then implement reforms that build on local resources.

Work of the Rural Clearinghouse

Another factor contributing to the design of the research effort is the Rural Clearinghouse itself. Formed in 1987 to continue the work of the Action Agenda Project, the Rural Clearinghouse works to improve rural adult access to education. This work takes the form of: (1) maintaining communication among a broad network of rural educational providers, (2) collecting and disseminating information on effective rural practice, and (3) advocating rural needs with policy makers and educational associations. Over the course of time, the Rural Clearinghouse has developed a perspective that drives much of its research and development efforts.

Character of Rural Practice

Early research into postsecondary education led to the realization that most rural institutions have expanded missions. During the farm crisis, for example, rural schools organized programs to teach computer management techniques to farm families. Rural community colleges often provide the leadership for local economic development efforts, a role taken on by professional planners or business leaders in urban areas. Regional colleges may find themselves organizing literacy programs or offering enrichment activities for the local schools. The limited resources present in rural communities require that most rural schools and colleges take on a larger mission, offering expanded programs or serving a more diverse student population.

Another characteristic of rural practice is the need to localize programs and strategies. In postsecondary and nonformal education, the most enduring programs are those that grow out of community needs and are built around community resources (Hone, 1984). Community members take an active role in shaping the programs developed and controlling the extent to which outside resources are called upon. Although rural schools are more restricted by state mandates and often required to import programs, their administrators still use much the same language in describing what works. For the most part, programs are more effective if community members see a clear need and pitch in to help.

Because of these characteristics, rural practitioners make different demands of the information collected to support effective practice. The expanded mission means that rural educators profit from networks broader than just their tier in the educational hierarchy. Localized programs mean that practitioners need access to a wide range of program ideas and a description of the local context under which the ideas succeeded or failed. Differences in local circumstance mean that programs that work well in one community may fail in another; and conversely, those that fail in one community may succeed in another. Given a wide range of program ideas and the necessary contextual details for the programs that have been tried, rural practitioners match and/or modify ideas to fit the local setting.

Character of Rural Environments

While most distinctions between rural and urban environments have faded, what we have come to call a *culture of small places* persists. Smaller communities quite naturally result in more intense social interactions and more limited resources. Fewer resources mean that most people need to be generalists rather than specialists, that agencies serve broader needs or clientele, and that projects need to be designed with the strengths of existing staff in mind. More intense social interactions mean that individuals are held accountable for their behavior (P. M. Nachtigal, personal communication, November 20, 1990). Small towns are friendly places because people have to interact with one another on a daily basis and pleasant behavior facilitates these long-term relationships. Cooperation and collaboration are more common because the person you don't help today may be the person you need help from tomorrow. Of course, these intense social interactions also have a dark side, as racism, sexism and rigid social class structures can be an outcome as well.

For the Rural Clearinghouse, two features of this environment are of special interest. The first is the extent to which close parent-child and adult-child linkages are more natural and easily supported by the community. Those advocating educational reform are pointing to close parent-child linkages (such as those needed to support intergenerational literacy) and educational programs that link the conceptual structures we teach more closely to the experiences they are meant to organize. For decades, rural science teachers have used the laboratory provided by the environment to teach science concepts. Recent programs that introduce the community as a focus of study or link schools with community services (McREL, 1989) involve students with real-life projects and simultaneously generate information valuable to adults. To the extent that society continues to see these reforms as valuable, they offer powerful strategies for dealing with the educational needs of adults as well as making schools more effective places for children.

The second feature of interest is the way in which the more intense social interactions mediate change. Educational change which outstrips the value and knowledge structures of parents ultimately drives a wedge between families and the school, sometimes disempowering parents altogether. Change often ends up being superficial, since parents are unable to support or build on what is being accomplished in the schools. The more intense social interactions in rural areas require that rural school administrators attend to parental and community needs. Understanding the ways in which rural practitioners accomplish change, educating the adults of the community in advance or deliberately integrating them into the change process itself, is important to building more effective change strategies.

Design of the Study

The design of the study incorporated most of the features of multicultural education and rural practice outlined in the introduction. The lack of standardized language and emphasis on process meant that we needed to collect relatively specific descriptions of multicultural practices and how they evolved. The diversity among rural environments meant that practices needed to be placed within the context of the local community's needs and resources. In order to be valuable to rural practitioners, we needed to cast a rather broad net—searching for a wide range of practices rather than a few exemplary programs. And finally, the character of rural environments meant that we needed to explore in some detail the process by which community schools defined and worked toward multicultural reform, paying particular attention to parent-child or school-community linkages. The result was a two stage research effort.

Case Studies

In an effort to explore in some detail the process by which rural schools define and work toward multicultural reform, the Rural Minorities Focus Group proposed a series of case studies. Sites illustrative of the three categories—all minority, all majority and ethnically diverse communities—were selected upon recommendation of focus group members. A common format was prepared to guide the process by which information was collected (See Appendix). Case study authors were asked to visit with school administrators, teachers, board members, students, parents and community members in collecting and verifying the information. When available, information documenting the outcomes of the multicultural reforms was also collected. Draft case studies were prepared and reviewed by Rural Clearinghouse staff and the Ford Western Taskforce. Revisions were then made to clarify the local context or add detail helpful to understanding the process by which change occurred.

Review of Multicultural Practices

The second stage of the study explored the range and depth of multicultural practices in rural schools. The research process involved: (1) establishing a structure from which to systematically inquire about rural school practices, and (2) sampling rural schools in states west of the Mississippi River.

The structure used to collect information was adapted from the literature. Banks (1977) and others (Kehoe, 1983; Boyer, 1985) have argued that multicultural reforms must reach out to the total school environment. Banks goes on to identify eleven variables or factors (such as school policy or the formalized curriculum), arguing that while reform often focuses on a single variable, change must eventually occur in all of them. In consultation with the Rural Minorities Focus Group, the Rural Clearinghouse staff modified this list to reflect our interest in adult-child linkages and to translate the variables into terms more familiar to rural school practitioners. The final list of variables is shown below.

Variables/Factors in Multicultural Reform

Mission of the School
Staffing
Curriculum
Instructional Strategies
Policies/Norms
Home Linkages
Community Linkages
Staff Development
Extracurricular Activities
Assessment/Testing
Multicultural Leadership
Student Characteristics

The remainder of this publication presents and interprets the information collected in both stages of the research. Chapter 3 presents abbreviated case studies for five rural communities and explores the process embedded within their stories. Chapter 4 summarizes the many multicultural practices gathered through the survey. Chapter 5 reflects on the extent to which the ethnocentricity of schools has created barriers for racial minorities and examines the bridges that might be built were schools to embrace a multicultural perspective. Finally, Chapter 6 includes contacts and resources helpful to rural schools interested in introducing multicultural adaptations.

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Case Studies: Lessons from Schools

In an effort to explore the process by which rural schools define and work towards multicultural goals, we commissioned case studies of five rural schools considered to be relatively mature examples of multicultural reform. Given the diversity among rural environments, it is extremely important to examine multicultural practice from within the context of each community. Questions of who initiated the change, how the adults in the community were involved, or how the practices were shaped by existing resources are all important to understanding how to support multicultural change in rural settings. In addition, the case study format allowed us to describe more completely the extent to which cultural pluralism is expressed across the entire school environment. This chapter introduces the five sites, presents the case studies, and explores themes common to the process of change.

Background on the Sites

Sites were identified and selected by members of our Rural Minorities Focus Group, who are themselves experts in multicultural education and knowledgeable about rural environments. Collectively, the sites selected represent the three types of rural school environments—all minority, all majority, and ethnically diverse. A common protocol was developed to insure that complete and comparable information was collected from each site. This protocol explored aspects of the school environment and specifically probed school-community and parent-child linkages. Members of the Rural Minorities Focus Group authored two of the studies and assisted us in locating authors for another two sites. The fifth case study was authored by Jenny Penney Oliver, a staff member with the Rural Clearinghouse.

As described earlier, it is impossible to explore multicultural education in rural environments without first defining the ethnic character of the communities. All Navajo communities face a different set of problems than all Anglo communities. Ethnically mixed communities face yet a third set of issues. These different issues establish a context within which problems are defined and may place limits (real or imagined) on the change possible. Among the many schools we contacted, the most extensive changes were occurring among the American Indian populations. By contrast, relatively little reform was occurring in all Anglo schools. Administrators at these rural schools simply pointed out that they had no minority students and consequently no need to address multicultural objectives. Ethnically mixed schools could be found at both extremes—ignoring multicultural reform or working towards substantial change to accommodate the diversity of their students.

Given the uneven distribution of mature programs across the different environments, it seems hardly surprising that three of the case studies examine all minority schools. Pine Hill, New Mexico serves a student population that is 99 percent Navajo. Peach Springs, Arizona is 97 percent Hualapai Indian; and St. Mary's, Alaska, is 90 percent Yup'ik Eskimo. All operate in extremely remote or isolated sections of the country, yet offer fairly mature examples of multicultural reform. All share an educational system that is clearly foreign to their culture, yet each is finding ways to adapt that system to their community. Two of the examples, Pine Hill and Peach Springs, reflect the struggle of a people whose history with the American educational system includes both violence and disrespect. School practices that removed children from their homes, ridiculed the Indian culture, and

beat children who used their Native languages have been well documented. By contrast, the Yup'ik Eskimos in St. Mary's share the story of a subsistence culture left largely to itself until Alaska became a state. As the Yup'iks find themselves and their children drawn into a broader world, they work to develop schools that build on rather than ignore their culture.

The fourth case study site presents an ethnically mixed community. Located in south central Washington, Wapato lies just inside the border of the Yakima Indian Reservation. The community of 4500 includes 39 percent Hispanics, 34 percent Anglos, 22 percent Native Americans, and 5 percent Filipinos. Rich in opportunities to explore and experience cultural differences, schools in these environments must first overcome adult prejudice and racism.

Waterloo, a farming community just outside Omaha, Nebraska, was selected as the fifth site. It explores multicultural reform in an all majority environment, as the school of 272 includes only one Hispanic and one Asian student. Given the lack of diversity, the school faces the problem of defining a need and developing experiences meaningful to people whose day to day lives are rarely touched by ethnic diversity. The case study explores the process by which the principal developed school and community support of multicultural reforms and the limits that local resources placed on those reforms.

Collectively, the case studies offer several levels of comparison. The three environments—all majority, all minority, and ethnically mixed—enable us to explore how multicultural change is affected by the cultural perspective and resources of the community. Differences in how multicultural goals are defined, what local resources can be used to support staffing and curriculum, and how community members are integrated into change arise in part from these environmental differences. Comparisons across the three minority sites enable us to examine the different meanings given to multicultural change by cultures quite different from the Anglo culture. Finally, similarities across the five sites enable us to explore the process by which schools and their communities work toward meaningful change.

Two Cultures, One School
St. Mary's, Alaska

A Case Study Prepared By Ray Barnhardt

Every Yup'ik Is Responsible To All Other Yup'iks For Survival Of Our Cultural Spirit, And The Values And Traditions Through Which It Survives. Through Our Extended Family, We Retain, Teach, and Live Our Yup'ik Way.

Posted in conspicuous places around the school and community of St. Mary's are posters containing this statement, followed by a list of values which parents and teachers are encouraged to teach and reinforce in their association with the children of the community. The posters, along with many other initiatives, reflect the School Board's commitment to create a unified home and school environment. The children of St. Mary's are encouraged to grow up prepared to live the "Yup'ik Way," as well as the ways of the world beyond St. Mary's. This case study documents how the School Board went about this task, and the role that the school plays in nurturing the cultural values of the community it serves.

The Community

St. Mary's is a bilingual Yup'ik Eskimo community of approximately 500 residents located on a hillside near the confluence of the Andreafsky and Yukon Rivers in western Alaska. The community was established in 1948 when annual flooding at the mouth of the Yukon forced the St. Mary's Catholic Mission to relocate to higher ground. A nearby site had previously served as the location for the Russian trading post of Andreafsky, which closed after hostilities erupted between the Russians and the Yup'ik people.

The economic base of St. Mary's is a mixture of subsistence and cash, with the latter drawn primarily from commercial fishing and from the community's role as a transportation and service hub. The community services about ten villages in the surrounding region, utilizing the adjacent 6,000 foot gravel runway and the daily jet service from Anchorage, 440 air miles away. A twenty-four mile road links St. Mary's with the nearby community of Mountain Village. Otherwise, travel to and from the area is by plane, boat or snow machine.

The community has several local stores for purchasing groceries, hardware and outdoor equipment, which are supplemented with mail orders and purchases shipped in by air or barge service from Anchorage or Fairbanks via the Yukon River. Phone communication and television reception are provided by satellite, though much local communication is still done by CB radio, with the Yup'ik language serving as an important medium of exchange. A small community library, two playgrounds, and a teen center are available to community members for recreation, along with the school facilities.

The School

For the first twenty years of its existence, schooling in St. Mary's was provided by the Catholic Mission, which also offered boarding facilities for students from villages throughout the region. As time went on, enrollment in the mission school grew to the point where they were no longer able to accommodate the lower grades. The Mission then explored the possibility of shifting responsibility for the elementary portion of the program to the community. The people of St. Mary's were reluctant, however, to turn the schooling of their children over to the Bureau of Indian Affairs or State-Operated School System. Instead they incorporated as a city in 1969 and formed the St. Mary's City School District, enabling them to operate their own educational system to meet the particular social, cultural and economic needs of their community. St. Mary's was one of the first villages of its size in the state to exercise the option of incorporation as a city to gain control of their school. Many other communities have since followed in their footsteps.

The first five-member school board was elected in 1969. They began operating a pre-school and kindergarten program in a log cabin constructed by people in the community, with a local resident serving as the first certified teacher. In 1970 they rented facilities from the mission and took over the elementary program, grades one through six, allowing the mission to focus on the high school level. In 1974 they opened the Elicarvicuar Elementary School, serving grades one through eight in a newly built facility. In 1982 they added the Andreafsky High School. The Mission School closed with its last graduating class in 1987, leaving the St. Mary's City School District responsible for all elementary and secondary education services in the community. This is accomplished with an annual budget of $1.8 million, 1 percent of which comes from a local sales tax, 82 percent of which is provided by the state, and the balance of which is obtained from federal and other outside sources.

The school currently serves 20 pre-schoolers and 110 students K-12, over 90 percent of whom are Yup'ik Eskimo and most of whom speak Yup'ik as a first or second language. Classes range in size from six to twelve students per grade, with a total of 43 students at the seventh through twelfth grade levels. St. Mary's students score slightly below the 50th percentile on nationally standardized tests. When compared to students from similar communities and schools in rural Alaska, St. Mary's students score near the top of the scale. The drop-out rate averages less than six percent, with another six percent withdrawing temporarily each year for various reasons, most often due to pregnancy. Over half the parents in the community have completed high school, and, according to the 1989 school accreditation report, most of the current graduates go on to some form of postsecondary institution. Taken together and weighed against comparable schools, these measures of schooling outcomes demonstrate that St. Mary's is achieving exceptional success in its educational endeavors.

The instructional staff of the school consists of thirteen full-time and three part-time certified teachers, including one full-time and one part-time special education teacher, one half-time counselor and one half-time media specialist. Three of the instructional staff are Yup'ik speaking, and six hold masters degrees. In addition, the school contains five non-certified instructors, along with two secretaries, five custodial and maintenance personnel, a program director, a business manager, a principal, and a superintendent. The annual turnover rate of professional personnel in St. Mary's is 20 percent, compared to an average of 35 percent in rural Alaskan school districts as a whole.

The St. Mary's Philosophy and Goals

Since its creation, the St. Mary's School Board has worked to integrate Yup'ik ways into the educational experiences of the children. The president of the school board, who has held that position for more than twenty years, has a strong commitment to supporting and nurturing the Yup'ik language and culture as an integral part of the school program. This has been consistently supported by other board members and is reflected in the school district philosophy and goals:

> The philosophy of the St. Mary's School District is to provide the most beneficial and profitable education program possible. The district prepares students to cope with the challenges of a continually changing community and world. The school promotes the development of well-rounded students, intellectually, emotionally, physically, spiritually and culturally. We believe the school will help St. Mary's Yup'ik students to preserve and maintain their own cultural identity and language, (and to) develop the skills and knowledge necessary for successfully dealing with, and living among other cultures and people. With this philosophy in mind, a four-part educational curriculum has been developed: a regular academic program, a bilingual/bicultural program, a special education program, (and) a vocational education program.

The first of nine goals enumerated by the St. Mary's School District states that its purpose is to:

- Help St. Mary's youth preserve and maintain their own cultural identity and language.

Of the ten objectives included with the curriculum goals are the following:

- Provide the critical components of a social studies education knowledge base, (including) democratic beliefs, values and skills. This knowledge will be integrated with the values and beliefs of the Yup'ik Eskimo to enhance a firm foundation in today's global society.
- Teach our students, both Eskimo and/or other cultures, the (Yup'ik) language, traditions, values, and arts and crafts, so that we can express our pride and knowledge of our Yup'ik people. It is vital for the survival of our people and our culture.

The people of St. Mary's ask that the school recognize and treat their culture as a living culture, not an artifact. Being Yup'ik is not just a matter of carrying on Yup'ik tradition, but encompasses practices and beliefs that have been borrowed and adapted from other sources to make the Yup'ik culture what it is today. Since their culture is adaptive, the Yup'ik people believe that it has the continuing capacity to provide the social, emotional and intellectual foundation from which they can participate in and contribute to a global society. Students are not expected to make a choice of studying Yup'ik to stay in St. Mary's and live the Yup'ik lifestyle, or studying "academic" subjects to be able to move to Anchorage and live the life of a "gussuk" (white man). Instead, students are prepared for life, from a Yup'ik perspective. Once so prepared, they are free to choose to live where they want, and they do.

The Curriculum

Clearly, the St. Mary's School Board is determined to prepare students to survive in both the Yup'ik world and in the world at large. To accomplish this task, they have constructed an educational program that attempts to strike a balance between conventional academic and vocational subject matter and the language, traditions and perspectives of the Yup'ik Eskimo. The regular academic program consists of the usual subjects of mathematics, language arts, social studies, science, health and physical education, with fine arts and computer education distributed across the curriculum. Integrated within these subjects, however, are a variety of components with a Yup'ik emphasis, ranging from Yup'ik oriented lessons in regular subjects to extra required courses in the Yup'ik language and cultural skills.

All students are required to participate in the Yup'ik language/skills program throughout their attendance at St. Mary's schools. At the elementary level, the emphasis is on Yup'ik language development, moving from oral skills in the lower grades to literacy skills and vocabulary development in the upper grades. The Yup'ik language skills are linked to other cultural skills and taught through a combination of games, songs, story telling, dance, art, and patterned practice drills, with most of the instructional materials developed locally by the Yup'ik language teachers. In addition to language development, elementary students are taught traditional Yup'ik skills associated with a subsistence lifestyle.

At the secondary level, the emphasis shifts from Yup'ik language to subsistence skills, with special courses taught by local experts required each year. Ninth and tenth graders focus on making seal skin mukluks, fur caps, parkas, fish traps, and fish nets. Tenth graders learn Yup'ik music composition, including writing their own songs and constructing traditional drums. Eleventh and twelfth graders learn traditional sled and boat building, including the tools and vocabulary associated with each activity. All of these survival and subsistence skills are put to use through student participation in traditional fall, winter and spring camps out on the tundra or rivers with their families.

The purpose of these requirements is:

> . . . to foster and develop the students' knowledge and appreciation of their own cultural heritage by providing opportunities for them to practice the unique skills needed to preserve the Yup'ik lifestyle. Another purpose is to provide motivation for students to increase their average daily attendance in school and to reduce the dropout rate by providing a learning environment that is culturally relevant and intrinsically motivating.

In addition to the Yup'ik language and skills curriculum, the district also requires students to complete a course in "Alaska Native Studies." As indicated in its description, this course emphasizes contemporary Alaska Native issues, particularly those that derive from the 1971 passage of the Alaska Native Claims Settlement Act:

> This course concentrates on helping students identify who they are, how they relate to others and where they fit into the present time, space and political circumstances. It will contain an historical overview of the relationships of Native Americans, and Alaska Natives in particular, with foreign emigration and the development of present day cultural and political bias and conflict. It examines through student debate, research and role playing, supplemented by instructor lecture and technical guidance, present day Native issues, political involvement, choices and opportunities for personal involvement. Alaskan social relationships, cultural distinctions, geographic and climatic influences and developing political structures and world view will be compared with ideas for political solution to the problems of Alaska Native cultural survival.

Along with the cultural components outlined above, the district also maintains a variety of supplementary programs funded through special federal grants, such as Indian Education, Jonnson-O'Malley, and Title VII Bilingual Education. Collectively, these grants make up 5 percent of the school district budget and are managed by a Native Education Committee established to help oversee categorical programs and make recommendations on cultural matters. The categorical funds are used to support supplementary staff and obtain resources that better infuse Yup'ik elements throughout the curriculum.

The integration of Yup'ik ways into the curriculum remains, however, one of the most difficult issues facing the St. Mary's schools. Numerous problems continue to frustrate the district's efforts to achieve a culturally balanced educational program that can satisfy the diverse needs of the students and the sometimes conflicting perspectives of the parents, school staff, and funding agencies. Of particular concern have been a shortage of Yup'ik staff and curriculum materials, turnover of personnel, and limited resources. In an effort to address these problems in a comprehensive manner, the district contracted with an outside consultant in the spring of 1989 to conduct a holistic evaluation of their Yup'ik programs, including an extensive survey of student, parent, teacher and administrator perceptions of what was being done (Suetopka-Duerre, 1989).

The survey indicated continued strong support for the Yup'ik programs from parents and board members, but it also expressed a lack of support for the programs by some of the teaching staff. Community members viewed the programs as a necessary and integral part of the school's responsibility, with comments such as the following:

- The board is 100 percent behind the programs. No matter what the administrative and teaching staff turnover may be, we feel Yup'ik values are important and that a proper place to learn and to teach Yup'ik language and values is in the school.

Teachers, on the other hand, expressed concern that the time spent on Yup'ik language and culture was detracting from other studies:

- Yes, (the Yup'ik program is) beneficial, but the amount of time is really a problem. I don't have as much time for the English curriculum.
- The amount of time spent in the Yup'ik program is just about right. On the other hand, test scores are low and kids need more regular instruction time to improve their basic skills. A lot can be done in one hour of English instruction.

The lack of support on the teachers' part was attributed to the lack of adequate "program specification" and inadequate guidance on how to integrate the programs into the regular curriculum. Teachers offered their own observations on what needed to be done to strengthen the programs:

- The Yup'ik programs need to be integrated with the regular curriculum so students can work toward a single goal, such as communicating with people at different levels and showing signs of intelligence and respect.

In a set of recommendations aimed at addressing these issues, the consultant outlined a series of actions for the school district to consider. These included the adoption of more explicit and unambiguous goals for the programs, the development of a more integrated Yup'ik literacy emphasis and sequence throughout the K-12 curriculum, the establishment of a resource center for Yup'ik teaching materials as well as information on multicultural curricula and teaching methods, the provision of on-going bilingual and multicultural training for all Yup'ik and non-Yup'ik teachers, and a systematic analysis of how well current teaching practices match the Yup'ik and English language usage and learning patterns of the students.

As the school board and teachers continue to address these issues, other districts are taking an increased interest in what St. Mary's has been doing. The Alaska State Writing Consortium, under the aegis of the Alaska State Department of Education, recently prepared a videotape of one of the high school classrooms in which a non-Yup'ik teacher and Yup'ik aide demonstrate how they have adapted the writing process to the teaching of both English and Yup'ik literacy (Calkins, Campbell, et al., 1989). The tape is now being distributed to school districts throughout the state. Through its own initiative, the St. Mary's School Board recently obtained the support of the Coalition of Western Alaska School Boards, representing seven rural school districts, for a resolution calling for the University of Alaska to increase on-site training opportunities for local residents. This resolution is aimed at increasing the number of local residents certified to act as teachers or administrators in the schools.

After twenty years of effort, the school board is more determined than ever to find ways in which the school can be a positive force in the protection and perpetuation of the cultural heritage of the community. To the school board members, the problems outlined above are not new—they are just one more step in a sustained effort to bring the curriculum of the school in line with the aspirations of the community. As one school board member put it:

> Today, the school is addressing just one small part of what it means to be Yup'ik. You have to go deeper than Yup'ik language and skills. You have to look at things through Yup'ik eyes. There is also art and music and poetry in everything we do.

Beyond the Curriculum

While the Yup'ik language and cultural skills component of the school curriculum has been an important focus of the district's efforts, it has not been the only focus. A concerted effort has also been made to engage the parents and community more actively in the educational process, especially in bringing coherence and consistency to the values and attitudes promoted in the home and at school. One of the most explicit manifestations of this effort has been the poster outlining the values to be encouraged and reinforced by all members of the community. The list of "Yup'ik values," adapted from a similar list generated by the Inupiat Eskimo people in the Northwest Arctic region, reads as follows:

With Guidance and Support from Elders
We Must Teach Our Children Yup'ik Values:

Love For Children
Respect For Others
Sharing
Humility
Hard Work
Spirituality
Cooperation
Family Roles
Knowledge Of Family Tree
Knowledge Of Language
Hunter Success
Domestic Skills
Avoid Conflict
Humor
Respect For Tribe
Respect For Land
Respect For Nature

In an effort to reinforce these articulated values, the St. Mary's school and community have adopted a variety of practices, many of which are now established traditions. At the beginning of each new school year, the parents sponsor a traditional community potlatch (ceremonial feast marked by the host's distribution of gifts requiring reciprocation), during which they present the students with symbolic gifts, such as pens and pencils, and wish them well in their upcoming studies. The students reciprocate by sponsoring their own community potlatch in the spring, at which they present the Yup'ik songs and dances they have composed during the year and express their thanks for the support they have received. A school-community newsletter is published in both Yup'ik and English. At the annual graduation ceremonies in May, the valedictorian and salutatorian each present their speech to the graduating class and the community in both languages. At all of these events, elders are given a special place of honor and their guidance is sought and respected.

Parents are encouraged to include their children in traditional subsistence activities whenever possible, and they are invited to the school to demonstrate and share their skills with students. Throughout all of these activities—at home, in the classroom and on the tundra—the values outlined above are modeled and reinforced. By identifying an explicit set of cultural values that all members of the community and school can be encouraged to promote and adhere to, the school district has brought focus to their efforts and has made it possible for parents and teachers to unite in a coordinated education/socialization process for the children of St. Mary's.

In Summary

For the past twenty years, the St. Mary's School District has worked to bring the educational experiences provided by the school in line with the social, cultural and economic aspirations of the Yup'ik Eskimo community it serves. With strong and sustained leadership from the school board and continuity provided by a stable and dedicated local staff, the district has worked to build a culturally articulated curriculum that seeks to balance the learning of Yup'ik ways with the learning needed to survive in the world beyond St. Mary's. This continues to be a delicate balancing act, but the board is committed to pushing ahead. In many respects, the higher-than-average presence of St. Mary's graduates in institutions of higher education and in leadership roles in the state, suggests that its perseverance is paying off.

A number of lessons can be gleaned from the experience of St. Mary's in its efforts to accommodate two cultures in one school. Most of these lessons will be of little use to others, unless they too possess the sense of cultural pride, dignity and determination reflected in the people of St. Mary's. There is no clearer manifestation of this pride and dignity than the Yup'ik values poster which concludes with the following phrase:

By The Design of Our Creator
We Were Created Yup'ik In Space and Time;
Proud, For Generations To Come,
Of The Values Given To Us By Our Creator.

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The information for this case study was drawn from several sources, including a school accreditation self-study and visitation committee report completed during the 1988-89 school year, a report on bilingual education in the St. Mary's School District prepared by Ramona Suetopka-Duerre in May, 1989; and a site visit by the author in September, 1989. Sincere appreciation is extended to the members of the St. Mary's school and community who so graciously gave of their time to assist in the preparation of the case study.

Becoming Part of the Solution
Peach Springs, Arizona

A Case Study Prepared By Cyndy Palcich

Schools and the Hualapai people got off to a shaky start! In 1891, a year after the withdrawal of federal troops from the Hualapai Reservation, 12 Hualapai children were sent off to a boarding school in Albuquerque without their parents having been told they were going. Although the next 60 years were generally characterized by less outrageous acts, the education of the Hualapai children had little to do with the life of the tribe. The multi-tribe boarding schools and off-reservation, Anglo controlled schools that characterized American Indian educational experiences during this time were typical of Hualapais, too. Home languages were actively discouraged and the melting pot model of cultural integration was actively pursued.

In 1957, a public school was built at its present site in Peach Springs. The school began by following an agenda of linguistic assimilation rather than cultural pluralism. By the early 1970s, however, Peach Springs School began to be overwhelmed by the social problems on the Reservation. Ambitions were limited by the widespread perception that poverty and alcoholism were inevitable. In 1975, an activist American Indian school board, the community/tribe, and the school staff decided they could tolerate it no longer. This case study describes how these three groups have gone about reforming the school—working to be part of the solution.

The Community

The Hualapai Indian tribe was originally bands of loosely related hunters and gatherers who ranged an area covering approximately 10 million acres. Their reservation in northwestern Arizona now occupies only a tenth of that space—approximately one million acres. The Reservation is bounded by the Grand Canyon and Colorado River to the north and extends down to highway 66 to the south.

Most of the 1700 tribal members live in the small town called Peach Springs, the only community on the reservation. They still value survival skills and have preserved both their ceremonial and linguistic heritages through difficult economic times. Cattle ranching and forestry are culturally valued occupations, but most employed Hualapais are civil servants. Only 28 percent of the Hualapais over the age of 16 have jobs and those jobs are almost all with the Bureau of Indian Affairs, Indian Health Service, Hualapai Tribe, or the Public School.

Despite Anglo efforts to extinguish the language through the schools, Hualapai is still spoken at funerals and ceremonies. Tribal Council members deliberate in both languages. Tribal elders speak both languages, although they generally prefer clarification in Hualapai. But there is tremendous pressure on the Hualapai language and cultural traditions. Half the tribe is under the age of 17. Today's children are the fourth generation who have gone to English speaking schools.

Peach Springs looks like most Reservation towns. Its two gas stations are not very busy and its post office doesn't sell too many stamps. Teenagers hang around the waiting room at the Indian Health Service Clinic or the general store. Forty miles north of I-40, Peach Springs seems to be a stop on the way to Nowhere.

The School

The Peach Springs School is the only school for 40 miles in any direction. It has 223 students who attend grades K-8. Ninety-seven percent of the students are American Indian, almost entirely members of the Hualapai Indian tribe.

While the school is extremely homogeneous, its culture is not necessarily Hualapai. Non-tribal members may live on an Indian reservation, such as that of the Hualapai, only under certain specified conditions. For a time, this provided a measure of cultural and linguistic protection to tribal groups. But that protection has faded over the years. Radio and television have proven to be a powerful influence, projecting the Anglo culture and language directly into the home. So while the children are Hualapai, their culture reflects both Anglo and Hualapai ways.

This bicultural world is also reflected in the language competencies of the children. About nine percent of the Peach Springs students have been identified as non-Hualapai speakers. Twenty percent are seen

through locally normed tests as limited Hualapai speakers, while the remaining 71 percent are called fluent speakers. Correspondingly, about 75 percent of the student population has limited English proficiency as measured by the Language Assessment Scales (LAS). Those who are limited in their usage of English are not necessarily the students identified as fluent Hualapai speakers. Some are limited in both languages.

Mission of the School

In 1975, three groups joined forces to transform the school. An activist American Indian school board decided to attack the problems of absenteeism, failure, and dropping out. The community/tribe was anxious to help, wanting to escape the sense of generalized hopelessness that had overwhelmed the Reservation. And the school staff had begun to realize that the bureaucratic model of school organization was at odds with the consensus-based style of the Hualapai people. As the superintendent, Mike Reed, remarked, "I began to look around and realized that I had been part of the problem. I decided to try to be part of the solution, instead."

The approach selected was to try to integrate the school into the Hualapai culture. To this end, the board adopted a number of programs built around both the Hualapai and English languages and cultural traditions. Among the goals adopted for these programs were statements such as:

- Students will develop positive self concepts as the curriculum focuses on recognizing individual and cultural differences as assets and promoting pride in cultural values and accomplishments.
- Students will become proficient and literate in English and Hualapai, and develop an awareness, knowledge, and appreciation of the multiple and diverse languages and cultures in the United States of America and the world.

Given the enormous pressure on the local culture, the school sees part of its mission as the preservation and enhancement of the Hualapai culture and language. These efforts necessarily involve community members as well as the school staff.

Staff of the School

As reflected in the mission statement and program goals, Peach Springs School is committed to a bilingual approach to the curriculum. Consequently, the staff must accept the validity of Hualapai as an instructional medium. The current staff is more than one-half American Indian, with many drawn directly from the Hualapai tribe. Non-Hualapai speaking teachers are teamed with a bilingual aide. Consequently, applicants are screened for their experience in bilingual settings, acceptance of native cultures, and willingness to work in a team setting.

The school actively supports efforts to develop the community capacity to run the school. In a recent year, the school employed every tribal member who had a college degree. The school also helps classroom aides work toward full certification. Five of the eight noncertified staff members are currently enrolled in degree programs. A vigorous program, with both financial and educational rewards, continues to locate and train potential educators among tribal members.

Although Peach Springs is isolated by anyone's definition, the school manages to return about 80 percent of its certified staff each year. This high a retention rate is remarkable for a Reservation school, reflecting the care with which teachers are selected, the commitment of teachers to the mission of the school, and the pride of the community.

Curriculum

The curriculum at Peach Springs is built around both the English and Hualapai languages. This is a particularly important accomplishment since Hualapai was not a written language before 1974. The school's desire to incorporate Hualapai in its curriculum led to the translation of what was basically an oral language to a written language. Outside linguists were hired by the school to help with orthography and other technical aspects, but most of the work was done by community and/or staff members. For the most part, the school helped *save* the Hualapai language.

Community, school board, and school staff all emphasize that the school's curriculum is a *process* not an end. By this they mean that the curriculum constantly evolves from the work of the school, tribe, and community. The current version is called the Hualapai Bilingual Academic Excellence Program: Blending Tradition and Technology. This Program has three interactive components: The Hualapai Literacy Curriculum, the Hualapai Cultural and Environmental Curriculum, and the Hualapai Interactive Technology Curriculum.

The Hualapai Literacy component is built around thematic units which have been developed by staff and/or community members. These have led to the publication of grammars, calendars, primers and many books and booklets. "How to" texts, essays on historical events, ethnobotanies, and collections of creative writing have also been published. Some of the titles include *Viyal Nyuk (Book of Mescal)*, *H'de (Prickly Pear Book)*, and *Gwede Gaded'm G'manka (The Toy that Fell out of Santa's Sleigh)*. The school has taken care that its productions are professional and attractive. These literacy components are written across the curriculum, so that all subject areas are covered.

The Hualapai Cultural and Environmental Curriculum emphasizes the child's community, culture, and natural environment as the *real* classroom of learning. Both languages and cultural traditions are thoroughly integrated throughout all grade levels. Subject matter is also treated bilingually/culturally. Science instruction includes Hualapai star lore and social studies instruction includes discussion of the outside worlds, their cultures and values as well as the values of the Hualapai culture. Goals include statements such as:

- students will develop an awareness of their natural environment, an appreciation for the balance of nature, and specific knowledge for living in harmony with the natural world.
- The student will develop an appreciation for and understanding of the Hualapai oral traditions and a respect for the wisdom of Hualapai traditions and history.
- Each student will develop an awareness of the multiple and diverse cultures in the United States, a general knowledge of American Indian tribal groups and their contributions to North American cultural history and a functional knowledge of various cultural groups in the greater Southwest.

The final segment of the curriculum, The Blending Tradition and Technology component, introduces children to a wide range of media. The program is supported by computers in each of the 12 classrooms, two computer labs, satellite dish and video production systems, and a 17 channel cable TV system. Each class produces at least one videotape per year for the video library. Community festivities, as well as those from the school, are taped for future use as resources. Children learn to use modern technology to reaffirm the local culture as well as gain access to the Anglo culture.

Efforts to enrich the curriculum are supported through: regular staff meetings to develop local materials, active efforts to secure funding, ongoing conversations with community members with regard to appropriateness and direction taken by the curriculum. Summer school classes and professional classes are used by the district to add to its materials resources. Community members are located and used as cultural resources, too. The school building is full of display cases, each case housing cheerful heaps of student work. Basketry and beadwork vie for pride of place with paper mache crowns and crayon drawings. Computer software using Hualapai as well as English is underway. Local databases consisting of such things as a Hualapai/English dictionary are constantly added to.

Since the maintenance of the Hualapai language is a major goal, most of the curriculum materials are home generated. Care and attention are paid to the professional look of the Hualapai materials. Hualapai curriculum materials are generally in color and often professionally printed.

Teaching and Instructional Policies

Teaching and instructional strategies emerge from the curriculum, given shape by the goals and perspectives expressed in the program components. For example, the Hualapai Cultural and Environmental Curriculum assumes that

> Life is education and education is a continuous, lifelong process. Learning is holistic and includes mental and physical processes as well as affective, emotional and spiritual development. Children learn and express themselves best in the language of the home and community. Humans learn through experience and learning takes place through a developmental process. To take the risks necessary for learning, the child needs a strong sense of personal worth and high self esteem. Learning is maximized when teaching builds on the child's strengths.

Given this perspective towards education, the role of teachers is "to act as mentors, facilitators of learning and co-inquirers in the learning process." Emphasis is placed on seeing children as individuals, grounding instructional goals in experience, and respecting the language and traditions of the Hualapai culture.

School Policies and Norms

The community works closely with the school in developing and implementing school policies. The current tribal chairman is a past school board member and tribal elders are frequently called on to provide information or advise school officials.

The most noticeable change has been the school's efforts to accept the more independent and boisterous style of Hualapai children. By age eight, for example, most Hualapai children are expected to care for younger children, chop and carry firewood, and take part in ceremonial occasions, among many other responsibilities. Learning and teaching styles at home allow children to freely explore their environment with peers. This fosters independence, and children are encouraged to make decisions for themselves before they reach school age. Children are very active and verbal on the playground and in the home environment. Rather than insisting that the Hualapai children conform to Anglo behavioral patterns, Peach Springs School has adapted its policies and norms to reflect the Hualapai culture.

Arizona passed an "English only" law in 1988. Most Indian reservations have seen themselves as exempt from this as well as other state laws. However, Proposition 106 (as it was called) has had a chilling effect on bilingualism within the state. In the meantime, American Indian people often believe that they are now prohibited from speaking their language, even at home. Schools like Peach Springs are working particularly hard in these times to preserve and foster students' rights, as well as those of their parents.
[*Editor's Note: Since this case study was prepared, Proposition 106 has been repealed.*]

Home and Community Linkages

Home and community linkages are strong. Parents and students freely and enthusiastically attend school functions. Open houses are well attended by community members. Adults share experiences and cultural expertise with school classes. The community provides consistency in board elections, continuing to elect board members supportive of the school's efforts to bridge the Hualapai and Anglo cultures. The tribal council assists with materials development, grant writing, dissemination of information and the identification of local resources. The school asks for and receives help, officially and unofficially, from the various tribal arms.

These linkages are communicated and maintained in a variety of ways. Goal statements such as one developed for the Hualapai Cultural and Environmental Curriculum:

- students will develop a feeling of adequacy and security both in their own culture and in the Anglo culture.

communicate the extent to which the school feels that it is a partner with home and community in educating the child. Adults are regularly invited to the school. School staff videotape these programs, communicating the importance they place on what other adults have to share and building a cultural library for decades to come.

Technology has proven to be a valuable tool in strengthening community linkages. In recent years, the school has acquired the technology to broadcast television programs into the community. Parents can see their children read newscasts, read the school lunch menu or perform in their own productions—in both Hualapai and English.

In addition, the school arranges for a variety of technical and educational training classes to help parents and community members understand the curriculum and increase their skills in working with the children. Since 1978, there have been ten 4-week summer American Indian Language Development Institutes funded by the National Endowment for the Humanities and Title VII. These parent training institutes offer four to six credit hours for course work in the area of curriculum development, linguistics and language, and culture teaching. Parent training is vital in a community that had long been taught, directly and indirectly, that its participation in *professional* decisions, such as those in education, was not welcome.

It seems clear that the sense of partnership expressed in 1975 has persisted. The school actively seeks community opinion and approval. The community and tribe make resources and expertise available. Credit for what the school and children accomplish is freely shared.

The community has rewarded the school with increased attendance, a stable political climate, committed employees, and lots of cooperation. One of the most graphic demonstrations of this positive relationship is that the Peach Springs School is a school without bars on its windows. Schools in small, isolated towns are homes to attractive equipment. On reservation lands, they are sometimes the focus of anger against an alien, outside culture. In Peach Springs, students and teachers alike enjoy being able to look through large and shiny windows!

Staff Development

In implementing the Hualapai Bilingual Academic Excellence Program, the school administration devoted special attention to offering training for the bilingual staff, faculty and community members. All school staff members attend school training workshops which are taught by the superintendent and selected consultants. Participation in national and regional conferences is encouraged. College credit classes in computer use, video production, bilingual language teaching, and Hualapai language development have been offered. New technology and language development information is passed along promptly.

The school staff has also taken an active interest in the summer parent linguistic institutes. The school has profited from this interest, not only in the insight gained by the staff, but also in the development of a wide variety of curriculum materials.

The staff currently meets two days a week to discuss linguistic concerns. Participants in this language study earn college credit for work in topical areas and linguistic analysis. Recent topics include sentence structure, parts of speech, prefixes and suffixes, and recent research on effective language teaching methods. A direct result of the staff's interest in linguistics was the development of the *Hualapai Reference Grammar*, which is a grammar book for teachers. The staff has assisted other Indian tribes in developing orthographies and grammars for their own languages—hoping to keep others from "having to reinvent the wheel."

Extracurricular Activities

It is sometimes said that the school is so much a part of its community that the community is its curriculum. In some respects, the concept of extracurricular activities is not needed. But staff at Peach Springs have worked to integrate opportunities outside the school with the goals and objectives of the curriculum. The current curriculum contains a list of 84 cultural activities that are specifically tied to school curricular goals. These activities are built around the pinon tree, the cradleboard, native animals, the Colorado River, tribal government and Yuman powwow, to name but a few.

Assessment and Testing

The staff's study of linguistics immediately revealed the need for locally developed tests and culturally appropriate norms. Consequently, the Hualapai Oral Language Test (HOLT) was adapted from an existing language dominance test. The HOLT test examines five indicators of oral language competence: comprehension, vocabulary comprehension and production, understanding grammatical rules, questioning skills, and communications skills. The Hualapai Bilingual Home Language Survey has also been developed and demonstrates the influence of the Hualapai language and culture on the students' academic performance. In addition to these locally developed tests, the school uses the Language Assessment Scales (LAS), which is a widely used oral English language test.

Peach Springs School maintains detailed student records using measurable objectives established for each program. In 1981 the Peach Springs School Board used this extensive student and program evaluation information to weigh the progress made over the past five or so years. Finding that the program's "approach was effective and sensitive to Hualapai students' academic needs and the educational goals of the community," the School Board adopted the bilingual model as the official school curriculum.

Multicultural Leadership

Given the partnership established in 1975, it is difficult to identify one or two individuals as the leaders. Moreover, the Hualapai culture places value on shared rather than personal accomplishments. Clearly, the school staff, local school board, and tribal members collectively offered leadership to both the school and community.

What seems more interesting is the extent to which multicultural reforms introduced in the school seems to have merged both the formal and informal leadership within the Reservation. Since Spanish times, official leaders have not necessarily been the true leaders of American Indian communities. Spanish conquerors replaced intractable traditional leaders with appointees who were often the more malleable of their tribes. Consequently, differences between the formal and informal leaders began to emerge, with the formal leaders seen as a tool of the invading culture.

In Peach Springs, this chasm between formal and informal leadership has narrowed. Program directors, superintendents, board members, council members, and teachers have the talent and the expertise to be effective as formal leaders in their jobs. In the process, they seem to have overcome the suspicion with which civic leadership is typically viewed. For once, formal and informal leadership are one.

In Summary

The Peach Springs School has a realistic idea of the world its students will enter:

> Social, political and economic opportunities exist for young adults both on and off the reservation. However, inter-community familial ties remain strong, even for those who find off-reservation employment. Tribal political life is also strong. While economic opportunities are fewer on the reservation, many individuals prefer to seek whatever jobs are available because of strong attachments through kinship and marriage.

Regardless of the choices made, Hualapai youth enter an active bilingual world full of ceremonial and familial obligations as well as individual responsibilities in providing for self and family.

For the past fifteen years, the school staff and community have worked hard to develop a school that reflects this bilingual world. Given that schools are inherently Anglo institutions, efforts have been made to adapt it to the Hualapai culture. Hualapai cultural traditions and language have been thoroughly integrated into its K-8 teaching. School policies and norms have been altered to respect the more active and independent behavior patterns of Hualapai children. Decisions are made by consensus and credit for success is shared among all. Parents and community members play an active role in the curriculum, both in the school and at home. The Hualapai language itself has been saved.

In response to these changes, more Hualapai children are coming to school than ever before. They are staying in school longer than ever before. When the Hualapai youth attend high school, which they must do miles away, they are graduating in increasing numbers. More Hualapais than could have been imagined 20 years ago have college degrees or the realistic expectation for one. More than any longitudinal study, set of charts, or packaged information, however, the smiling faces of the children in Peach Springs School trumpet its success.

So, too, has the community grown. Efforts to save the Hualapai culture have, to some extent, restored the dignity and self-esteem of the tribe. Efforts to train local people as teacher aides and then as teachers has broadened adult ambitions. Efforts to teach parents and community members about the school curriculum has again offered adults a meaningful opportunity to learn. The school and community have been linked—both profiting from the efforts of those who chose to become part of the solution.

The information for this case study was drawn from several sources, including the Superintendent of Schools, Michael Reed. Sincere appreciation is extended to the members of the Peach Springs school and community who so graciously gave of their time to assist in the preparation of the case study.

Economics or Culture?
Pine Hill, New Mexico

A Case Study Prepared By Sig Mierzwa

Traditionally, the Navajo have a close family structure. Educated largely in the home, children are socialized to assume their future role in maintaining the family structure. Competition is discouraged—cooperation has been more successful in maintaining the family unit. Children are encouraged to be independent—assuming adult roles when they are needed or as they feel ready. Parents act as mentors, waiting for children to express interest in a task or skill before offering to teach.

Imagine a school. Children spend hours away from the family. Individual achievement is valued—competition is used as a tool to motivate performance. Children are encouraged to remain children—a firm line separates adult and child roles in the classroom. Education is prescriptive. Children are expected to master a set of skills regardless of whether they are ready.

For the child, the conflict between what is valued at home and what is valued at school must be bewildering! Not knowing which culture to embrace, Navajo youth often end up simply mocking both. But for the parents, who are caught in an environment where unemployment averages 70 percent, the Anglo school offers hope—hope that their children can be educated to earn a living away from home. The dilemma, shared by the community and the school, is one of how to prepare children to be economically self-sufficient without making them strangers to their home culture and environment.

The Community

Pine Hill School is located in the Ramah Navajo Indian Reservation, an isolated, non-contiguous part of the Navajo Nation in the western portion of New Mexico known as the checkerboard area. The school attendance area includes one of the 100 tribal chapter areas. The Ramah Chapter, a political subdivision of the Navajo Nation, is situated approximately 100 miles south from the main reservation and 65 miles from Gallup, New Mexico.

Ramah is located in an economically depressed area of New Mexico. A large number of parents are unemployed or derive their primary income from dry farming and small-scale sheep and cattle ranching. Few economic opportunities exist in this rural, extremely isolated area, other than those that can be designed out of the natural resources available. The community is almost exclusively Navajo, as is the school's student body.

The community is undergoing what some refer to as a cultural transition. Children in the community, who ten years ago were Navajo language dominate, are now English dominate or have limited proficiency in both languages. While the elders in the community are concerned about the loss of the Navajo language and culture, many of the younger parents are non-traditional Navajos who have other priorities. They want their children to succeed in the larger society.

The loss of the Navajo culture is not a recent phenomenon. Research conducted as early as 1936 documented the loss of cultural traditions. In the case of the Ramah Chapter, threats to the traditional culture have appeared from a number of different sources. Like other American Indian cultures, the Navajo fell victim to the assimilationist theories popular during the "melting pot" era of American expansion. Then at the close of World War II, Christian fundamentalism moved into the Ramah area, establishing itself as the dominant faith in the community. Among other things, this faith taught that the Navajo language was the voice of the Devil. Finally, economic realities have posed the most recent threat. Parents earnestly ask whether their children can remain traditionally Navajo and become economically self-sufficient.

The School

The school district was incorporated in 1970 after an extensive political dialogue with Congressional leaders. It became one of the first American schools to be operated by an American Indian controlled board.

A Day School had been built in Ramah in 1940, but could accommodate only 30 children. Families quickly found themselves sending their children to school as far away as Albuquerque. After years of efforts to obtain better facilities and establish local control of education, the community formally established its own school board and organized its own school system. In doing so, the community took a major step toward overcoming decades of neglect by the federal government and building a symbol of its self-determination.

Though the community had been dissatisfied with the form of education that had been in place, it had no clear vision of how the school should operate. The community was, however, unified in its view that the school should be a reflection of the community and that the educational process should be one which was responsive to the cultural and language needs of the people in the community. Experienced school personnel were sought and brought into the Pine Hill community to assist in designing and establishing the school. Although school personnel assumed a significant role in shaping the direction for the school, their decisions were generally based upon parental surveys and recommendations from the local school board.

Pine Hill School has evolved into a K-12 school with a Head Start Program. It serves approximately 400 students (99 percent Navajo) in a K-12 program, and an additional 90 students in the Head Start program. The students reside within a school district that covers more than 500 square miles. Seventy-one percent of the students are bused to school while 20 percent reside in dormitories. Approximately 10 percent of the student population has been identified as gifted, and 15 percent as having special needs.

In addition to the community school, the Ramah Navajo School Board operates vocational training and adult basic education programs. The School Board hopes to initiate a tribally controlled community college in the next few years.

The school is almost totally dependent on federal funding channeled through the Bureau of Indian Affairs. Consequently they have limited direct control over the budgetary allocations.

Mission

The philosophy and goals identified in the school mission express the community's desire that students "increase their knowledge of and respect for cultural diversity." This is to be achieved by programs which foster: "1) an understanding of one's own culture; 2) an understanding of other cultures; and 3) an appreciation of social, cultural, and ethnic similarities and differences."

This mission reflects the community perception that rapid societal change will result in the community being increasingly affected by the outside society. In order to deal effectively with these outside influences, children must understand and respect cultural pluralism. As the school works toward achieving this mission, the community hopes that their children learn flexibility and open-mindedness rather than the narrow-mindedness which often characterizes isolated communities. These characteristics, flexibility and open-mindedness, are also seen as being consistent with the desire that community members be strong and have self-determination.

The family is considered to be an important resource for helping children understand and appreciate the Navajo culture. As the community struggles with its economic difficulties, families are being relied upon more and more to ensure that their children know and understand the Navajo culture.

Staffing

While the school board members and administrators are Navajo, the teaching staff is 75 percent Anglo and only 25 percent Navajo. For the most part, this arises from a lack of certified American Indian teachers. The school would like to increase the percentage of Navajo teachers on the staff and has adopted a Navajo preference policy in an effort to accomplish this. While the School Board is an equal opportunity employer, it adheres to the American Indian employment preference policy (a national policy for reservation schools) which states that when candidates possess equal qualifications, preference will be given to American Indians. In the case of Navajo schools, preference is given to Navajo candidates.

The interview and selection process involves school and community members, with the committee membership being predominately Navajo. In an effort to ensure that teachers will fit into the school and community, prospective teachers are required to spend time in both the school and community so they can better understand the rural isolation that surrounds the school. Once teachers are hired, they go through an extensive orientation program designed to immerse them in the philosophy of the Navajo people and are then linked with a teacher mentor who assists them with their transition into the school and the teaching techniques used.

Curriculum and Instructional Strategies

Pine Hill School voluntarily sought New Mexico certification ten years prior to state certification being required by the Bureau of Indian Affairs. The school is also a member of the North Central Regional Accrediting Association. The curriculum meets the requirements of a multicultural education program, including the use of comparative approaches in the study of ethnic groups and ethnicity; provisions for students to participate in the aesthetic experiences of various ethnic groups; and a curriculum which conceptualizes and describes the development of the United States as a multi-directional, culturally pluralistic society. Collectively, these components emphasize an understanding and tolerance for other cultures.

The curriculum addresses the cultural transition occurring in the community through blending culture and economics. Some in the community are concerned that if the school teaches students what is necessary to succeed in the larger world, i.e., English and the Western perspective, that the Navajo culture will be eroded. Others are concerned that their children learn skills that will enable them to become economically self-sufficient. Clearly these competing perspectives cause a dilemma with which the school struggles daily.

Given the concerns for protecting the Navajo culture, the school's approach to teaching English has been to adopt the Whole Language Program. The program, which emphasizes a strong hands-on and inquiry approach, teaches the students to "own the language of English while using their environment and culture as the content." Reading and writing are consequently integrated across the curriculum. The school's decision to shift from a phonics-based approach to the whole language approach is consistent with research that documents the more holistic learning styles of many American Indians. Having now been in place at Pine Hill for several years, this program has received national recognition.

As implemented in the Pine Hill School, English is taught through a method that "validates the Navajoness of the students." For example, students are given assignments which require them to interview people of the community in Navajo and then translate their interviews into English. The teachers organize the assignments so that "nothing of the culture is lost in the translation to English." To further link language study with the culture, assignments often involve studying Navajo chants or other ceremonial events. Computers are used to assist students in translating the Navajo language into English. Another technique used is to have the student tell a story or talk about something related to the Navajo culture in the native language. The teacher then translates the information to English. The translation is recorded on a flip chart which stays up in the classroom as a tool to assist students with other translations.

Since many of the elementary students have not been exposed to English prior to attending school, Navajo teachers and bilingual aides are used heavily in the elementary grades. The bilingual aides assist the students in making the transition from Navajo to English. The Navajo teachers offer role models, suggesting that proficiency in both languages is quite natural and indeed possible.

The teachers are primarily responsible for developing curriculum guides for subject and grade levels that enhance and combine the articulation of the culture into the whole language approach. The school once had separate classes on Navajo language, arts and crafts, and American Indian studies. Due to budget cuts and a change in the school philosophy, these Navajo-specific curricular units are being integrated into the regular classes. The separateness of the earlier classes seemed to conflict with the school's multicultural mission, teaching students that culture was apart from rather than a part of other subjects.

The curriculum also includes a component on rural technology designed to teach students how to use the local natural resources found in the reservation. This component helps students learn the basic skills and better management techniques in gardening, growing foods for health and nutrition, cultivating the land, grazing techniques, and raising livestock. In that it teaches the students how to become more economically self-sufficient within their native environment, this component of the curriculum is seen as complementary to the multicultural mission. These skills are especially important given that the majority of the students stay in the community upon graduation. Until other employment opportunities develop, they must learn how to make a living from the community's natural resources.

Home and Community Linkages

The community remains a strong voice in the school. The school communicates with the community through materials produced in the school media center, programs which originate on the school radio system, and community meetings. In addition, the school sponsors numerous community surveys. Two community education days per semester offer parents the opportunity to participate in workshops designed to promote an understanding of school policies and procedures, curriculum, and teaching strategies.

A foster grandparent program has been established to supplement the multicultural efforts of the school curriculum and draw the family and the community closer to the school. Typically, the foster grandparents are elders from the community who come to the school to talk about the history and traditions of the Navajo people. Having elders involved in the school has helped validate the importance the school places on the norms and traditions of the Navajo people. It has also helped school personnel better understand the Navajo culture, especially as it relates to discipline issues and holidays. For the most part, school policies are now seen as more culturally tolerant.

The local politics of the community has proven to be a decisive factor in the birth and sustenance of the school. The dialogue with congressional leaders, which initially led to the establishment of the school in 1970, continues. As a result, the school has recently obtained funding for the construction of a middle school complex, a new cafeteria, and expansion of the gymnasium.

Staff Development

Given that three-fourths of the teaching staff is Anglo, substantial efforts are made to provide staff development activities designed to enable teachers to work more effectively with their Navajo students. Each school year begins with an orientation for teachers, which includes Navajo history and a day-long meeting with members of the Chapter House.

Teachers receive extensive training in the whole language program. The school engages faculty from the University of New Mexico to assist with in-service training on curriculum development.

The school also supports training which enables para-professionals to become teachers. Currently five Navajo para-professionals are enrolled in the teacher education program at the University of New Mexico.

Assessment and Testing

Cultural bias continues to be a concern in the school assessment and testing procedures. Recently, the California Test of Basic Skills (CTBS) was substituted for the Iowa Test of Basic Skills (ITBS), but concern remains that standardized tests do not accurately measure the achievement and intellectual ability of Navajo youth. Currently, a faculty member from the University of New Mexico has been engaged as a consultant on this issue and is also evaluating student performance as a step toward possible curriculum change.

The school board has also retained a university consultant to prepare an analysis of achievement data and drop-out rates with a view toward a comprehensive review of the programs, policies, procedures and programs of the school. The board intends to act upon these findings immediately upon their availability.

Continued Concerns

While Pine Hill School can be proud of what it has accomplished since 1970, a number of concerns remain. As is true in many rural schools, funding continues to be a concern. Since all funds are allocated through the Bureau of Indian Affairs, the local school board has little control over how much and for what purpose funds are allocated. Cutbacks often occur abruptly, frustrating efforts to assure continuity to the academic program.

Continuing debate over the role the school should play in preserving the Navajo culture is a second concern. Although the school has tried to blend preservation of the Navajo culture with teaching skills that enable Navajo youth to function in the larger society, their efforts have been controversial. A growing number of young families in the community are arguing that culture should be taught in the home, and that the school must provide a curriculum more focused on future employment opportunities. Others counter this with the concern that if the school does not continue to share the leadership in preserving the local culture, both the Navajo language and culture will be lost.

In the midst of this community-wide debate, current school efforts to integrate the Navajo culture into the curriculum is highly dependent on the individual skills and disposition of the teachers. Turnover in staff during the last twenty years has diluted both the commitment of the teaching staff and consistency of their efforts. Unlike the unity expressed in 1970, the community now sends conflicting messages.

In an effort to redirect and guide its efforts, the school is now conducting a comprehensive assessment of its programs. As expressed by one school administrator, they feel caught in a "Catch 22." Many feel that children need a strong cultural identity from which to build competence in and understanding of other cultures, especially the Anglo culture. On the other hand, the majority of the school staff are Anglo. Without the commitment and support of parents and the community, efforts to teach the Navajo culture will be diluted.

The information for this case study was drawn from several sources, including Tom Cummings, former Principal, and Anna Mae Pino, Director of Education. Sincere appreciation is extended to the members of the Pine Hill School and Ramah Navajo Community who so graciously gave of their time to assist in the preparation of the case study.

Cultural Unity
Wapato, Washington

A Case Study By Bertha Ortega

In 1981, racial unrest broke out during a student assembly held on the first day of school. Fights erupted among different student groups—most within one nationality but several involving students from two other ethnic groups. The outbreak drew local and state attention, as a variety of state agencies were called in. With good intentions, state officials began imposing a set of generic solutions to what was, in fact, a local problem. At that point, both school officials and people in the local community became defensive, arguing that the actions being taken by the state officials would not work. It was then that the community realized that they needed to look for solutions from within their own resources, from within their own understanding of the racial problems in the community. Those efforts eventually led to the development of multicultural reform in the Wapato Middle School.

The Community

Wapato lies in the heart of the rich, productive Yakima Valley in south central Washington. Once a sage-covered desert, irrigation systems introduced by the Yakima Indians in 1859 are the key to diversified farming. Hay, alfalfa, seed, mint hops, apples, peaches and asparagus are just a few of the crops harvested from April through November. The town's name is an Indian word for an herb similar to a potato.

The rich farmland supports a number of food processing and manufacturing firms. Local food processors can tomatoes, apples and fruit concentrates. Other packing plants ship fresh fruits and produce throughout the United States. Valley hops firms ship their extracts to national and international markets. Adjacent to Wapato, the Yakima Indian Nation Industrial Park is home for a furniture and furniture components factory.

Despite the rich farmland and obvious efforts to attract industry, personal income has grown at one of the slowest rates in the state. In terms of annual salaries posted in 1986, Yakima county ranked near the bottom when compared to other counties nationwide. For the most part, the small farms are owned by Anglos and employ seasonal Hispanic workers or minimum wage employees. Most of the city residents are below the national poverty level. Unemployment is high.

Wapato's population is approximately 4500, of which 39 percent are Hispanics, 34 percent Anglos, 22 percent American Indians and 5 percent Filipinos. For the most part, educational levels are quite low. Among persons 25 years old and over, 22 percent have completed only elementary school and another 16 percent, one to three years of high school. Only 15 percent of Hispanics and 34 percent of American Indians have four years of high school. Only 16 percent of persons 25 years old and over in Yakima County have one to three years of college, including 8 percent of Hispanics and 18 percent of American Indians (U.S. Census, 1980). There is a high alcoholism rate, especially among American Indian youth.

The School

The Wapato Middle School serves a student body totaling 598 students in grades six, seven and eight. Consistent with nationwide trends, the student body reflects the increasing numbers among minority populations—45 percent Hispanics, 27 percent Anglos, 26 percent American Indians, and 2 percent Asians. The school serves a large migrant population, although many of these families are beginning to settle in the community. About 35 students receive instruction in English as a Second Language. Spanish is the primary language for most of these students. One speaks Filipino.

Mission of the School

Based upon a cooperative partnership among family, school, and community, the mission of the Wapato School District is to help all students: (1) develop a positive self image, (2) reach their highest and fullest potentials, (3) develop a commitment to lifelong learning from within a positive, exciting and caring environment, and (4) become productive and responsible citizens in a culturally rich society. All students can succeed—and everyone believes it!

Developed by approximately 60 people including school personnel, parents and students ranging in age from 12 years to 80 years representing all cultures found in the community, this mission evolved from the community's efforts to heal itself—to respond to the racial violence that marked the beginning of the 1981 school year. For the most part, few understood why the racial outbreak occurred. Some attributed it to the lack of knowledge, awareness, and understanding of the different cultures found in the community and the school. Others pointed out that the school didn't provide any opportunity for students to explore and learn to appreciate the cultural differences surrounding them. Instead, frustrations were released in violence. Nearly all were anxious to show the state that their community was not prejudiced and was quite capable of "cleaning their own house." According to the Superintendent of Schools, Harold Ott, that was the first step in resolving the problem.

School personnel offered leadership, calling meetings of parents, students, and community representatives. These meetings offered an environment in which community members began to understand how different cultures viewed the community and functioned. People began to recognize the different values and traditions expressed in these cultures and began to praise one another for what those different cultures and traditions represented. The result was that respect replaced criticism—the community began to heal. A local celebration called the Unity or Cultural Fair was planned, symbolic of what the community had learned about itself and what it wanted to pass on to its youth.

The Middle School was given responsibility for organizing the first Unity Fair. The purpose of the fair was to recognize the different cultures—their foods, clothing styles, and festivities in addition to the perception of life reflected in those customs. Students assumed roles in different ethnic groups found in the community. They were expected to research their role, using community members and groups as primary sources. In order to support the students' work, the school incorporated cultural studies into the social studies, language, and English classes. Teachers had to learn about the different cultures, traditions, and styles in an effort to support the research effort being undertaken by students.

The result was a community project that now involves more than 2000 people. School personnel, parents, and community members are involved in preparing for the fair—making costumes, teaching dance steps, explaining the "traditional" ways of a culture. Performances are sold out for four straight nights. Students involved in role playing develop a much deeper understanding of the values held by different ethnic groups or cultures. Teachers learn about the various cultures, enabling them to understand each student from within his/her cultural group. They talk to the parents and involve the community. All students appreciate the authenticity of the activities and projects—these traditions are real, not just something to read about in a book! Everyone has learned to appreciate the cultural diversity found in the Wapato community.

This event served as a catalyst for a number of multicultural reforms in the school. As culture became an acknowledged part of the community, multicultural reform found its way into nearly every dimension of the Middle School experience.

Staffing

Given that the student population is about 45 percent Hispanic and 26 percent American Indian, the school has made a concerted effort to hire both American Indian and Hispanic staff members. They now have two certified teachers, one counselor, and one office secretary who are American Indians. Although they have searched for Hispanic staff, they have not been able to hire nearly as many from this group as they would like. Currently, they have one certified teacher, two tutors, one instructional aide, and one full time office secretary who are Hispanic. In addition, they have one aide of Filipino descent. The Middle School shares home visitors and other support personnel with all schools in the district. This support team includes two American Indian home visitors, two Hispanic home visitors, one Hispanic drop-out prevention coordinator, as well as a migrant records clerk.

The school is pursuing a number of strategies aimed at increasing minority representation on the school staff. Administrators and faculty representatives travel to many job fairs promoting interest in employing staff members with diverse ethnic backgrounds. The district is currently working to develop a joint program with Heritage College (a private college located about four miles from the district) to enroll minority paraprofessionals interested in becoming certified teachers. Called Future Teachers, the program relies on the district to provide partial tuition to enable minority paraprofessionals who have completed two years of college to enroll at Heritage for the remaining two years. The student/employee of the district works full-time and goes to college full-time in the late afternoons and evenings. In exchange for the tuition support, the employee agrees to work for the district for at least two years upon graduation.

Curriculum

Multicultural goals are incorporated throughout the curriculum in several different ways. In social studies classes, students study cultural differences, specific cultural characteristics, and contributions made by individual cultures at all three grade levels. These multicultural concepts are integrated with reading, writing, and speaking skills. The sixth graders focus on the diverse cultures found in Wapato; seventh graders compare and contrast elements of cultures from all regions of the world; and eighth graders analyze contributions of various ethnic groups and individuals in building the American Nation. The culmination of this study takes place in late March when the students share their learning with the community. They invite all community members to attend the Cultural Food Fair and view student projects displayed throughout the school building. These projects include visual depictions of cultural contributions as well as come alive student historians who dress in costume and orally present short skits or speeches to share what they have learned. Last year an estimated 2,000 visitors attended the school's Cultural Food Fair and Display Night.

Since all sixth, seventh, and eighth graders are enrolled in a block class, the same teacher provides reading, language arts, and social studies instruction. This makes it particularly easy to integrate multicultural concepts as a natural part of curriculum development. For the past two years, teachers have been working with Dr. Beverly Chin from the University of Montana to integrate reading, writing, listening, and speaking skills into all areas of the curriculum. The block class teachers select literature which ties directly to a theme or concept in social studies. For example, in literature studies the seventh graders read the book, *Walkabout*, as they study the cultures of Australia. As teachers select literature, they also consider the background of authors to insure that the students are exposed to a wide range of ethnic backgrounds.

In building a curriculum for multicultural education, teachers have tried to integrate concepts into all subjects in a natural, organic fashion, much the same as they hope to integrate reading, writing, listening, and speaking skills. They prefer not to have Multi-Cultural Education become a six week course or unit viewed as a separate course of study. While teachers have incorporated concepts, objectives, and activities from resources such as *Project Reach*, they have resisted the temptation to make these materials the total curriculum. Their goal has been to use the enormously rich and diverse local culture as a base from which to teach more global concepts of cultural diversity, continually looking for ways to bridge and reinforce concepts. As they work toward the Cultural Unity Fair each school year, teachers use staff planning committees and parent suggestions to refine the procedural details of student research and projects.

Staff Development

In order for a multicultural curriculum to be effective, everyone in the school has to be committed to and understand the concept of multiculturalism. Therefore, on-going seminars and workshops are available to all school personnel, including paraprofessionals. Some programs are provided by the Educational Service District Cooperative. Others are organized locally. Over the past three years every teacher and paraprofessional in the building has participated in professional growth experiences, even though their involvement is always optional.

Because the staff has been consciously working in the area of multicultural education for some nine years, it no longer appears as a separate staff development activity. Instead, dealing productively with cultural differences has become a strand integrated into nearly all staff development programs. Workshops on learning styles, cooperative learning, behavior management, ITIP, TESA, literature based reading, and the development of a school wide writing program have all included multicultural components. Future projects will establish collegial work teams among teachers.

As mentioned earlier, the school district is working cooperatively with Heritage College to enable minority paraprofessionals to gain certification. The district provides partial tuition support and the College schedules classes at times convenient to full-time employees of the district.

Policies and Norms

The school board sets district policy based on guidelines from the state legislature. Specific policies for student expectations and consequences are established at the school level. The basic school discipline plan for Wapato Middle School was developed about ten years ago with student, staff, and parent input. Each year minor modifications are made, generally based on staff input. The only policies which sometimes cause cultural responses are those which establish consequences for tardiness to school. For the most part, these differences are worked out between school officials and parents.

In the last four years the staff have used a survey developed by the University of Washington to determine areas of strength and areas which may be in need of improvement. The surveys are used to gather data from students, parents, and staff members on a broad range of areas as identified in the effective schools research.

Home Linkage Systems

Building a stronger link with parents has received increased emphasis over the past four years. A committee of parents, students, and school staff members have developed and implemented a series of strategies:

- The school has developed a parent volunteer program. A parent coordinator surveys parents each year to determine how they might like to be involved in school. Last year hundreds of parents helped with the honor roll, extra-curricular recognition programs, and the Cultural Unity Fair. Others shared their talents and experiences in the classroom or chaperoned student activities.
- All students keep an organizational notebook as a way of communicating classroom assignments to parents.
- The parent coordinator helps mail positive Pride-grams to students. Any staff member may fill out a Pride-gram and it is mailed to the home within one or two days.
- The school has dramatically increased the turnout for parent conferences and Open House. The district is also fortunate to have district-wide parent committees for Migrant and Indian Education. These parent groups have been extremely helpful in identifying and remedying parent concerns. These groups have also assisted with student recognition programs.

The school constantly communicates with parents. Concerns, suggestions about the needs of the students, or ideas to be incorporated into the school are solicited through a questionnaire routinely sent to parents.

Community Linkage Systems

Because the community was actively involved in the conception of the Unity Fair, school-community linkages have remained strong. What began as an opportunity for students to study other cultures and participate in cultural dance performances, has now grown into a school-based celebration of the community and its rich cultural heritage. In even-numbered calendar years the community also creates a cultural performance. These events, held over a period of two weeks, is known as the Wapato Middle School Cultural Unity Fair (C.U.F.).

Some highlights of last year's C.U.F. include:

- Over 400 students studied and practiced ethnic and contemporary dances for a period of more than two months. Each student was allowed to participate in two different ethnic groups. A script was developed to coordinate the entire program. Student actors told the story of the many ethnic contributions in the development of the State of Washington. In March students presented a two hour production on four different evenings. The program included American Indian, Mexican, Filipino, Polynesian, Slavic, Irish, and German dances. In addition, students performed to music composed by ethnic artists. These groups presented ballet, country-western, games and songs from pioneer days, and music and dance from the 1920s through the 1980s. One of the most emotional moments was the finale as all performers returned to the stage in their ethnic costumes to music composed by the district's music coordinator. More than 2,500 guests enjoyed the performances. Media coverage was overwhelming, as students were featured in a variety of newspapers, including on the front page of the daily newspaper in Portland, Oregon (a four hour drive south of Wapato).
- The community has been extremely involved in this project. Many of the dances were taught by parents and community members in conjunction with staff members. Adult volunteers sewed ethnic costumes for several weeks in advance of the program. Members of the Chamber of Commerce and City Council helped publicize the event and assisted with dignitary visitations. Volunteers helped build, paint, and wire the stage.
- A community network has been organized to assist with the Cultural Food Fair. Each year, community members, students, and parents work together to prepare food for the event. On the night of the fair, ethnic booths are set up around the gym. Ethnic food as well as the traditional American hamburgers, fries and cake are available.

The Cultural Unity Fair has not only provided focus for the learning activities conducted during the school year, but it has also offered a safe environment in which community members from different ethnic groups can work side by side. Barriers have been broken. People have found respect for one another, relying on each other in organizing and planning the fair. Negative racial comments are seldom heard.

Extracurricular Activities

School personnel work to: (1) link student activities directly to the school mission, (2) provide opportunities for students to be leaders, and (3) serve as role models in valuing cultural diversity and demonstrating intercultural cooperation. The sense of ownership students achieve through assuming leadership is critical to the development of individuals as well as to the progress of the school toward multicultural goals.

There are four major clubs in the Middle School: Indian Club, MECHA Club, Asian Youth Club, and Cub Club. Students may belong to as many clubs as they choose, and they need not be of the ethnic group designated by the name of the club. These clubs have a significant impact on the school—some of the clubs have over 250 members and the club with the smallest membership has 70 members. The three ethnic clubs work to promote cultural awareness and pride as well as contribute to the overall spirit of the school. Cub Club is the official Pep Club, but all clubs work together on student activities.

The club officers and A.S.B. officers of the school make up a leadership team of nearly forty students. These leaders attend a two day leadership retreat in August to establish goals, learn leadership skills, and determine a theme for the school year. These leaders then work with their clubs to achieve the goals set for the school year. At the end of each quarter and at the end of the year they have a celebration for all club members who have contributed to the goals. Members of all clubs celebrate together.

Assessment and Testing

The school district has looked at the limitations of nationally standardized tests and current assessment procedures. Although they continue to use standardized tests, school personnel are exploring strategies that introduce less cultural bias into the testing program. In the Middle School, teachers are developing locally normed assessment criteria for the writing program. They have taken school-wide writing samples and are now developing realistic criteria for writing evaluation. Dr. Beverly Chin, who has been working with school staff to integrate reading, writing, listening, and speaking skills across the curriculum, has been their consultant in this process.

The Middle School has also disbanded the *gifted* program. Students had been selected for the gifted program based on their scores on standardized tests. Local as well as national statistics on gifted programs show minority populations consistently under represented when such tests are used. Consequently, the Middle School has assumed that all students are gifted in some way. Classrooms are nearly all heterogeneous and cooperative learning strategies are emphasized. They believe that this approach is more consistent with the multicultural goals of the school and will benefit the greatest number of students. Not all parents agree, however, and the issue will probably be raised again.

As the school has become more sensitive to multicultural issues, teachers have grown concerned with traditional ways of measuring outcomes. The emphasis placed on using standardized tests to measure outcomes seems to lower expectations for student achievement—for the students and parents alike. Consequently, the school is currently involved in an outcomes based approach to education that measures more than the narrow knowledge base reflected in most standardized tests. They hope to develop an evaluation strategy that stimulates high level thinking and problem solving skills regardless of the cultural background of the student.

Multicultural Leadership

Multicultural leadership exists throughout the community, school district, and school. At the Middle School itself, formal leadership is provided by two school administrators and further supported by central office administrators. Informal leadership is provided by two counselors and a core of teachers who strongly believe in multicultural concepts. In addition, the school enjoys strong parental and school board support.

Evaluation

School personnel point to a number of encouraging indicators. In 1988, the seventh grade students scored slightly above the national average on the S.R.A. achievement tests. The sixth and eighth graders had composite scores which fell in the mid-forty range. Given the poverty in the Yakima valley, these scores are extremely encouraging. The staff is also proud of the improvement in American Indian attendance. Historically American Indian and Hispanic youth have low attendance and high drop out rates. About 80 percent of the Indian students are attending school more than 90 percent of the time.

Although the staff feels good about this progress, many at-risk students are still in need of counseling. A number of programs respond to this need. The school currently receives funds from the state's Learning Assistance Program to provide support for students in the areas of reading, language arts, and math. Migrant Education money provides tutorial and E.S.L. instruction. Money from Indian Education is used to fund a full-time tutor and a full-time counselor in the school. The district also provides money for drug intervention programs. They have a drug education and assessment service from outside the district which is available one day a week. The staff has a Drug Core Team for the purpose of determining when and how to provide student and family interventions for students who may have problems with drugs or alcohol.

In Summary

School personnel feel that much has been accomplished in the last nine years. The many cultures understand one another better. Student performance is improving. Minority persistence and attendance is increasing. Racial slurs are less common—in the community as well as in the school.

The school believes it continues to offer neutral ground in which school and community members can work toward increased cultural tolerance. They remain committed to developing a staff more representative of the many cultures present in the community. They remain committed to the multicultural curriculum being offered to the young people. And they remain committed to the need to educate the adults of the community, both parents and non-parents, about the many cultures and traditions that exist in Wapato. Much remains to be done!

The information for this case study was drawn from several sources, including M. Scott Dolquist, Principal at Wapato Middle School, and Harold Ott, district superintendent. Sincere appreciation is extended to the members of the Wapato Middle School and community who so graciously gave of their time to assist in the preparation of the case study.

No Fence Around Waterloo
Waterloo, Nebraska

A Case Study By Jenny Penney Oliver

Waterloo Public #11 hired a new principal in 1984. With that new principal came 28 years of experience at Boys Town in Omaha, a heterogeneous environment with African Americans as the majority population. Soon after being hired at Waterloo, this principal recalls walking down the halls and noticing that there were no African American kids. Thinking "what a void that was for the growing process of the Waterloo students since they had no way through which to have daily contact with people of different races," he decided that something needed to be done.

The Community

Located 21 miles west of Omaha, Nebraska, Waterloo is a community of approximately 400 people in town and an additional 400 or so who live in surrounding farms. Known to the natives as "the village," the community is one where "everyone knows everyone and likes it that way."

Pride and a sense of self-sufficiency is reflected in the way the people of Waterloo treat their community. At the initiative of community people, main street has recently been completely revitalized. This project was financed by local contributions. Community members purchased personalized bricks, community volunteers provided the labor, and area merchants made cash donations. Brick sidewalks now carry the names of the families of the Waterloo community. Flower boxes and decorative street lights frame the downtown business area.

Downtown Waterloo is made up of the post office, church, a small public library, a hardware store, gas station, bank, insurance agency, two antique stores, four excellent restaurants, and the Roe-See-Company, a family owned seed company that is the largest employer in Waterloo. Approximately seven years ago the local family-owned grocery store closed, an inconvenience the residents of Waterloo feel close to remedying. The restaurants contribute a large portion to the economic base, since their reputation now draws patrons from other small towns surrounding Waterloo, as well as from Omaha.

With the exception of one Hispanic and one Asian family, the remaining residents of the community are Anglo. Though some residents commute to surrounding towns for employment, the majority of people work within the community, most often in blue collar positions and in agriculture. Not a wealthy community, one native's description of Waterloo as "like being a separate state" reflects the feeling of self-sufficiency and independence that characterizes the richness of the spirit, if not the economics, of the community.

The School

"Small and rural, but comprehensive" is the superintendent's description of Waterloo, Nebraska's Public School #11. Education has apparently always been important to the people of Waterloo, as evidenced by the fact that the first school in the Elkhorn Valley area was erected in Waterloo in 1864 and was located very close to where the present school now stands.

The school, a one-school district K-12, is a central feature of Waterloo. Due largely to the fact that the school serves as a prominent source of community identity, the school has been able to successfully resist several attempts at consolidation initiated by surrounding rural schools. Consistent with its central role within the community, the school is physically located three blocks from the downtown area, halfway between the railroad (once a primary source of the economy of Waterloo) and the Roe-See-Company seed and grain storage facility (now the primary economic source in the community). Not only the site of the education of the youth of the community, the school serves as the meeting place for several community organizations and clubs including the Boy and Girl Scouts, Weight Watchers and the Elkhorn Valley Community Theatre.

The community is well aware of what goes on in the school and according to community members, the majority *want* to know. One factor is the small size and close knit nature of Waterloo. Another is an active, local school board comprised of community members who are personally known and easily approached by the people of Waterloo. A third factor is the importance and presence the county newspaper gives to announcing school functions and activities.

The school is also very aggressive about maintaining links to the community. A monthly newsletter is sent to the home of every student in the school. In addition to announcing school functions and activities, the newsletter seeks opinions and reactions to issues affecting the school as well as ideas as to how the community can be more involved with the school. In response to community concerns expressed with regard to illiteracy, the school invited any and all community members to attend classes at the school, free of charge. The hope was that community members would take advantage of this opportunity to attend English classes. Though that goal was not realized, several community members have attended computer education classes.

One of the more tangible outcomes of this close school-community link is the athletic field now located behind the school. The land, owned by the community, was made available for physical education. A new scoreboard and goal posts were both made possible through the community's efforts.

The school facility, added onto twice since being built in the 1950s, nicely accommodates the 272 students with an average class size just over 20. Visually attractive, the interior walls are brightly painted and display students' work, a reflection of the pride the administration and teachers have in both their students and school.

The students, all Anglo except for one Hispanic and one Asian student, come from three distinct areas in the community. One third of the student body is drawn from within the Waterloo town limits, one third from the surrounding outskirts or agricultural area of the community, and the remaining one third from the Riverside Lakes area, a housing development comprised largely of professionals who commute to Omaha to work. Though the economic and social levels of these three segments of the population are distinct, students generally get along well with one another and families easily cooperate in supporting the school. As measured by nationally standardized tests, the student body ranks above average. Over 50 percent of the graduates go on to some form of postsecondary education. The efforts of the professional staff have clearly contributed to these accomplishments. But in addition, many families supplement the rural school experience by taking their children to educational, cultural and social events available in Omaha.

The professional staff, all Anglo, consist of the superintendent, principal, 25 teachers, one half-time counselor, and two support staff. Some staff commute from outside the community, but most live in the community. Few of the teachers have advanced degrees and several are within their first few years of teaching. Within the teaching staff, two are full-time special education teachers, one is a Chapter 1 teacher, and one serves as the media specialist. A psychologist and speech therapist provide weekly consultation to the school.

Multicultural and Educational Ideals

When asked about multicultural practices, most Anglo schools simply reply: "since we don't have any minorities, we don't have multicultural education." The response was quite different at Waterloo, as school staff and community members have gradually begun to realize that there is "no fence around Waterloo." For some time, community members have acknowledged that many of their youth eventually leave the rural community in order to study, work or live. Consequently, the school has always been involved with preparing them to live in a broader world. Acknowledging the growth in minority populations nationwide, school personnel are now concerned about preparing their students to live in a culturally more diverse society. Our story begins after the principal's walk down that school corridor.

After realizing the lack of cultural diversity at Waterloo, the principal began to lobby the teachers, individually and collectively, asking them to think about how well they were preparing their students to function in a culturally diverse world. After alerting all the teachers to his concern and asking them to think of ways to address the issue, the principal called a faculty meeting. While the principal was professionally committed to multicultural education, his goal was that the teachers also become professionally invested and consequently own any decision as to how to proceed. At the faculty meeting, staff reached consensus that they "had a responsibility to educate and expose their students to a more global perspective."

Teachers were assigned research tasks in multicultural education, gathering information and collecting resources which they then shared with the other teachers at faculty meetings. Elementary and secondary teachers agreed on a number of classroom strategies—incorporating facts, activities, assignments, field trips, guest speakers and other instructional techniques which reflect culturally diverse perspectives as well as the integration of different cultures within the United States. All grade levels and content areas were expected to become involved. Teachers were encouraged to use the resources that had been identified during their research as well as resources the principal provided from his years at Boys Town.

Two resources were used most heavily, the Martin Luther King Foundation and an African American Advocacy group from Omaha. Although the African American culture was not the only culture the staff wanted to include in its curriculum, it was the minority for whom information was most easily gathered. In addition, Waterloo students are most likely to encounter African Americans on trips to Omaha or during athletic events with nearby schools. On a couple of occasions educators experienced in working in a culturally diverse environment and integrating diversity into their instruction were asked to share ideas and information with the teachers. For the most part, these resources were made available during regularly scheduled faculty meetings.

In addition to the leadership provided by the principal, at least two other factors contributed to the ease with which multicultural issues were introduced into the curriculum. One was that several new teachers had grown up outside the community. In addition to backgrounds from much more culturally diverse environments, these teachers brought with them energy, enthusiasm, and a concern with doing something to create a curriculum that was more culturally rich. The second factor was the growth occurring in the Riverside Lakes area. Parents who themselves worked in the Omaha area and knew the extent to which their children would eventually need to learn to function in an ethnically diverse environment, expressed concern about the school environment. They offered support to efforts the school could make in offering a more culturally rich environment.

The timing was right. The principal offered strong leadership and had extensive experience. New teachers brought enthusiasm and broader experience with ethnic diversity. One segment of the community was expressing strong interest in the issue. Though not a strong lobbying force for this issue, the school board was not opposed and offered verbal support to the school's efforts.

The school newsletter was used to inform the community that the school had embraced this issue, with the ultimate goal "to broaden the thinking of the students by exposing them to more worldly and global perspectives." One community member recalls having received that newsletter and thinking that the school had been smart to present the issue in that way. It did not present the issue "as something that was segregated, but rather unifying and beneficial to all the students." Few community members expressed resistance or disagreed that the issue was important.

Multicultural Education Strategies

Rather than adopting a formal multicultural curriculum, Waterloo initiated a school-wide effort at incorporating multicultural materials and activities into the existing curriculum. Teachers were expected to seek, use and create opportunities within their classes to advance multicultural objectives and then locate or develop resources that could help meet those objectives. For the most part, change has occurred. Some teachers feel that there are certain grade levels and content areas that more easily lend themselves to the incorporation of multicultural perspectives. Consequently, some grades and classes are more integrated than others; but efforts to incorporate diversity throughout the curriculum continue. When asked to describe specific activities related to multicultural education, some teachers found it difficult to do. Many feel that multicultural activities are now such a natural thing to do, that they "just happen."

Some specific changes have been made over the past five years. For one, the elementary reader was changed. A reader which, both in pictures and in the text, depicted people of different cultures was adopted. As other books are replaced, special attention is given to choosing books with scenes and text that represent a multicultural perspective. Teachers discovered that the local historian had researched American Indians, especially those who had once settled in Nebraska. This individual now speaks to school classes, using American Indian artifacts borrowed from a nearby museum to enrich his presentation. Many teachers use multicultural assignments for extra work or challenges, believing that it offers students the opportunity to relate what they have learned in the conventional curriculum to the diverse perspectives they then research.

Teachers have been relatively successful in developing activities and units appropriate to the various grades. The kindergarten uses the Childcraft series, *Children From Different Countries*, as an introduction to cultural diversity. When they study Health, the teacher incorporates information on food, food preparation and food storage customs, finally involving parents in preparing and bringing foods from different countries to school.

The fourth grade has adopted an annual multicultural event called "Our World." The event occurs in December and culminates with the decoration of a family tree. Each student is assigned a country to research. The student collects information on the country and their people, customs, language, dress, etc. Students then share this information with one another as they decorate the tree. Efforts are made to match the country

with the cultural heritage of the student. The art teacher helps students prepare art from the country they represent. At some point during this event, cafeteria staff and parents assist in preparing foods from the various countries. Parents are invited into the school to participate during portions of this event, and have overwhelmed the fourth grade teacher with their enthusiasm.

The second grade class annually takes a field trip to Omaha to participate in the Indian Arts Expo. During Martin Luther King week, the school identifies two days when events and assemblies are specifically planned. The history classes explore a number of multicultural issues, especially ones related to African Americans in the United States. The teacher supplements the curriculum with materials such as *Roots*, the book and film, as they study the Civil War. The *Autobiography of Ms. Jane Pittman* is required reading during the study of the Civil Rights movement. This connection is so natural that "four days do not go by in the classroom without having or creating an opportunity to discuss issues related to African Americans in our society, both past and present," in the words of the history teacher.

Remaining Challenges

While Waterloo School has made significant progress over the past five years, a number of factors challenge their commitment to multicultural objectives. The most obvious challenge is the lack of ethnic diversity in the community. As one student described it, "there are no ethnic groups here so it's easy to stray away from the issue." This student, who had recently transferred to Waterloo from an ethnically diverse school, added, "it's not the constant focus here like it is when you go to school with minorities every day." Another student commented that although she felt she was learning about different cultures, she needed more opportunities to learn about the feelings minorities have from minorities themselves.

Another challenge is staff mobility. Like most rural schools, Waterloo is a "stepping stone." Recent graduates start their career in Waterloo and later move on to larger or better paying schools. In addition, the principal who provided the multicultural leadership over the past five years left Waterloo this past year to assume a superintendency. In his former capacity as Assistant Principal, the new principal was involved in many of the reforms. Consequently, he is expected to continue to offer multicultural leadership. But one wonders how the reforms would have fared during a complete change in administration.

A third concern is the limited staff time available to support further multicultural reform. The superintendent believes that the program has evolved to the point that the school now needs a full time coordinator. Fiscally impossible, further reform is likely to move forward very slowly.

And finally, while the community does not get in the way of the multicultural efforts of the school, neither does it express much interest in the reforms. Staff feel that community attitudes, as a whole, do not yet reflect commitment to multicultural goals. Furthermore, many do not expect that commitment to develop until the community itself becomes more ethnically diverse. Given the limitations of an all Anglo community, the school feels it has taken a significant step towards incorporating multicultural goals and is not sure where it can move next.

Evaluation

There has been no formal evaluation of the impact made by the multicultural efforts. Informal discussions with staff, students and community members suggest that a number of changes have occurred. Student reactions to *Roots* reveal increased awareness and sensitivity. Included in those papers were comments such as:

- I had never thought about this issue before.
- The film really helped me.
- That treatment wasn't fair.
- It sure is something to think about.
- Nothing had ever expressed the emotions of that time the way *Roots* did.
- I think it should be required in all schools.

Ethnic jokes, once a relatively common occurrence, are seldom overheard now. A parent mentioned that her child now corrects adults who make inappropriate statements about minority groups. A recent Waterloo graduate who is now attending an ethnically diverse postsecondary school felt that "he definitely felt he got along better with all of the people, in part because of the exposure he received as a student at Waterloo."

In Summary

Waterloo Public #11 feels that it is making a difference. Within a relatively traditional organization and the limited cultural diversity present in the school and community, the school feels that it is succeeding in its efforts to broaden student understanding of other cultures. Certainly compared to their counterparts in Anglo communities throughout the Midwest, they have accomplished a great deal!

Prompted in part by an upcoming reaccreditation process, Waterloo Public #11 proposed the following educational ideal to describe the learning environment they strive to create daily. While this statement does not address multicultural education specifically, it has been influenced by the school's conscious commitment to educate students for a global society. When they speak to the need to value individual abilities as they prepare their students for growth in today's society, they feel that they are speaking to the very essence of multicultural ideals.

Educational Ideal

The Waterloo Public School program is a student-centered program that provides each and every student opportunities for the educational experiences and for the extra-curricular experiences that are essential for the mastery of the basic skills and for the development of the decision-making skills that are paramount to each student for successful living and growth in today's society. The students, parents, teachers, and administration of the Waterloo Public School and the members of the Waterloo community communicate regularly and work together to maintain and to promote the best possible instructional environment for each and every student. The emotional climate of the school is one in which all members of the school feel valued, safe from undesirable elements, and appreciated for their individual abilities. The climate, therefore, is one in which all students and staff share a mutual desire for the students to develop their greatest educational potential and individual self-concept, supported by the administration, board of education, and community.

The information for this case study was drawn from several sources, including Cynthia Hays and Ralph Wilson (two community members), Scott Clark (former Principal), Ron Boner (current Principal), and Tom McMahon (Superintendent). Sincere appreciation is extended to the members of Waterloo School and community who so graciously gave of their time to assist in the preparation of the case study.

Themes in Multicultural Reform

These five case studies describe rural schools considered to be relatively mature examples of multicultural reform. Despite the many threats to sustained change—staff turnover, limited resources, or new state mandates—these schools have been able to define and work toward educational change. Moreover, they offer examples of what educators mean when they describe multicultural education as a *process* and speak of the need to integrate multicultural education across the complete school environment. In comparing the different sites, a number of themes emerge. We offer these themes as lessons *from* schools—knowledge gathered by those who have been the more successful among us.

Sustained Community Support

In reflecting on the success of St. Mary's, Ray Barnhardt points out that "the most critical factor in the success of any educational effort . . . is its initiation from the cultural community being served and the strong sustained and unequivocal support provided by representatives of that community." This commitment is needed for several reasons—to sustain the reforms during periods of staff turnover, to mobilize local resources that enable the reforms to take place, and to insure that adults in the community can build on and reinforce efforts being made by the school.

While sustained community support is common to successful sites, the base upon which that support is built is not necessarily the same across communities. Among the case study sites where community support was the most obvious—St. Mary's, Peach Springs and Wapato—missions or philosophies expressed by the school reflected quite different perspectives. The Yup'ik believe their culture to be a living culture, one which forms the base from which they both understand and adapt to other cultures. The school has responded by treating the Yup'ik way as a valid way of life, not an artifact. The Hualapai believe their culture to be worth saving. So Peach Springs became an active partner in developing a written language, documenting customs, and teaching traditional skills. Wapato became committed to multicultural reform when threatened by outside interference, believing that they knew best how to resolve the racial conflict in the community. In resolving the problem, the adults had to first understand and respect the many cultures in the community before the school could integrate that perspective into the curriculum.

By contrast, both Pine Hill and Waterloo show less commitment. The unity of purpose with which the Ramah Chapter set about building a community school has waned, as tribal members struggle with unemployment and poverty. While the problem is clear, the role the school should play in responding to the economic concerns is not. Many community members no longer believe that a strong cultural identity and sense of pride will be enough to help them overcome poverty. While the residents of Waterloo are not opposed to the multicultural reforms being introduced into the school, neither are they deeply invested. Only one part of the community, the professionals who live in the Riverside Lakes area and commute to Omaha, even suggested that there was a need to address cultural diversity. Most community members have little contact with other cultures and thus little interest in multicultural reforms.

What seems clear is that sustained community support evolves from a shared understanding of the *local meaning* given to multiculturalism. The broad purposes of multicultural reform are not compelling until the community has internalized them, made sense of them in terms of their own perspectives, experiences, and community circumstances. The five sites sought similar outcomes—young people who understand their own culture, respect and value other cultures, and recognize the role culture plays in shaping values, behaviors, and perspectives—but local meanings were what drove sustained change. And when this local meaning or shared understanding is lost, because of the increased poverty felt in Pine Hill for example, then a new understanding must be built. In this regard, educators must attend as much to adult learning as they do to the institutional change they seek on behalf of children.

Evidence of strong community support shows up in a number of different ways. First of all, multicultural leadership is often shared. In Peach Springs, the Hualapai tribe, school administration, and an activist American Indian school board all agreed that they needed to become part of the solution. Community leaders brought outside educators into Pine Hill to build a more culturally responsive school, sharing leadership with professionals who were committed to the change the community sought. Parents and community members worked with the school in establishing what became the Cultural Unity Fair at Wapato Middle School. And while the new principal at Waterloo initiated the discussions about cultural diversity, leadership was eventually shared with teachers. What is missing in Waterloo, of course, is strong leadership from the community.

Second, home and community linkages also occur when there is strong community support. The community potlatches sponsored in the fall by parents and in the spring by students at St. Mary's insure that the students understand the value their parents place on education and allow parents to see how their children interpret and express the Yup'ik culture. Peach Springs School took the very instruments responsible for eroding the Hualapai culture, the mass media, and used them to link home with school. Children broadcast programs into the community and videotapes now document the skills and traditions once remembered only by tribal elders. To insure that parents and community members can support the school's curriculum, summer linguistic institutes introduce the Hualapai Literacy component and teach parents skills in working with their children. Pine Hill offers similar training [illegible] two community education days each semester. Wapato and Waterl[illegible]ve the community in exhibits, cultural fairs and celebrations.

While the political value of these linkages is clear, the adult learning that occurs is critical to maintaining the shared understanding of multiculturalism. If the Yup'ik culture has remained adaptive, it is because adults have been willing to allow their culture to be expressed and lived in different ways. What the students share at the Spring potlatch is their vision of the Yup'ik culture, enabling the adults to see the culture through younger eyes. Given the enormous challenge of saving a culture, Peach Springs School cannot succeed if it does not educate parents and community members. Wapato could not have even begun its reforms had it not first helped adults deal with their ignorance of one another's culture. Home and community linkages offer *teachable moments*, moments when adults gain the skills they need to help their children and deepen their own understanding of multiculturalism.

And last, the community provides stability which, in turn, enables the school to sustain comfortably its efforts at change. St. Mary's and Peach Springs both mention the value of a stable school board, enabling the school to continue to initiate new practices. All spoke of the extent to which community resources filled gaps—minority personnel to diversify the school staff, curricular materials, demonstration of cultural traditions or subsistence skills, or simply volunteer assistance to keep things moving. Since limited resources characterize rural communities, these additional resources often become critical to the school's efforts to introduce change.

Integrated Curriculum

Early efforts at introducing cultural diversity into schools took the form of supplemental programs or added curricular units. Ethnic studies programs, festival day celebrations and units on American Indian cultures are still common strategies for including multicultural objectives in the curriculum. Experiences across the five case studies suggest that our efforts should not stop here. As Ray Barnhardt points out, "It is possible to infuse culturally appropriate content and practices into the curriculum through an integrative rather than additive or supplementary approach."

The case studies suggest that there are a number of different strategies by which this infusion can occur. While the preparations for the Cultural Unity Fair motivated early efforts at introducing cultural content, Wapato has gradually integrated multicultural objectives across the entire curriculum. The social studies curriculum offers a focus, as the sixth graders study the cultures found in Wapato, the seventh graders expand the study to cultures around the world, and finally the eighth graders look specifically at the cultures who have contributed in building the American Nation. Within this structure, culturally relevant materials are used in reading and language arts. Waterloo chose a similar approach, asking all teachers to identify opportunities to address multicultural objectives in the school curriculum. Staff development programs then assisted teachers in locating or developing materials to help reach those objectives. While they have had uneven success, the process leads to a multicultural program that is better integrated into the curriculum.

The three all-minority schools integrate the multicultural content with a bilingual approach. Pine Hill chose the Whole Language Approach, using the Navajo environment and culture as the content base upon which children build their understanding and command of English. Hualapai and Anglo approaches to knowledge are integrated through the Cultural and Environmental Curriculum developed at Peach Springs. St. Mary's has been offering a bicultural/bilingual component to the curriculum separate from the regular academic program, but is working to integrate the two. Both Pine Hill and St. Mary's integrate traditional subsistence skills into the vocational curriculum.

Infusing multicultural content across the curriculum seems to be important for a number of reasons. When presented as a separate unit, the multicultural objectives will be seen as competitors for limited resources—instructional time, teacher preparation time, and even school funds. When asked about the value of the Yup'ik language program, one teacher pointed out that " . . . the amount of time is really a problem. I don't have as much time for the English curriculum." Second, the integration is needed to help teachers and students alike understand that culture mediates knowledge, and that culture offers a perspective from which observations are made, experience gathered, and knowledge organized. Contrasting tribal wisdom with scientific facts, or cultures which value "living in harmony with the natural world" with cultures that seek "to harness the energy of Nature" make powerful statements about the role culture plays in shaping knowledge. Teachers may know this in the abstract, but are more likely to understand it as they work through the process of integrating different cultural perspectives of the same experiences. Minority students need a firm understanding of their own culture, of their own way of "seeing," before they can integrate knowledge seen through the Anglo culture. And Anglo students need the integration, lest they fall victim to the arrogance and ethnocentricity of the dominant culture.

While integrated curricula are preferable, they are not necessarily where all schools start. Pine Hill and St. Mary's both started with bilingual/bicultural units that stood apart from the traditional academic curriculum and are now moving to the more integrated model. Wapato started with a single cultural event, the Cultural Unity Fair, and then gradually infused multicultural content throughout the curriculum. Despite the criticism leveled at stand-alone programs or "foods and festivals" approaches, these may offer effective ways to initiate multicultural reforms. Stand alone packages offer the classroom teacher the opportunity to experiment a bit and gain experience with children's reactions before committing the time to develop more locally relevant materials. Communities may feel more comfortable with food fairs or cultural fairs at first. The problem lies not with starting with these less integrated approaches, but with stopping at them.

Change Across the Total School Environment

Current thinking in multicultural reform argues that change needs to occur across the total school environment. The five case study sites provide an opportunity to explore the extent to which this occurs. All sites report efforts designed to affect the mission, curriculum, home linkages, community linkages, and staff development. The four sites with minority populations were actively working to develop more ethnically diverse teaching staffs, both by recruiting and helping local community members become certified. Only Waterloo did not report any specific activities, reflecting the reality of their local resources. The least activity was reported in instructional methods and assessment/testing. Only Peach Springs explicitly mentioned instructional strategies. Pine Hill, Peach Springs and Wapato all expressed concerns with standardized tests but none had made substantial progress in identifying and developing alternatives. The lack of alternatives led Wapato to abandon its gifted program, much to the dismay of some of the parents.

The similarities across the five sites suggest that some aspects of the rural school environment are easier to change than others. Curriculum and staff development are, of course, the most visibly affected by multicultural reform. Efforts to change the curriculum must be supported by staff development. When a rural community, such as Pine Hill, finds itself importing teachers of different ethnic background, then staff development takes on the added dimension of preparing new teachers for the culture and community in which they will work. Similarly, the extent to which a rural school recruits a more diverse teaching staff depends on the likelihood that it will be able to find minority candidates. Rural schools have tight links to the community, so home linkages and community linkages will nearly always be built. The other four aspects seem more difficult to predict. Instructional methods, policies/norms, extracurricular activities and assessment/testing showed scattered levels of activity.

Change Takes Time

These schools have been involved with multicultural reform for a number of years. Waterloo is the youngest, having spent five years introducing the African American culture into the curriculum. Wapato has been working for eight years. The two American Indian sites began in the early to mid 1970s, and St. Mary's opened its doors twenty years ago. While a school can add a statement to its mission within a year, that mission statement will need to be "made local" before new programs are introduced. Given the time the reforms take, schools are advised to start sooner rather than later!

Evaluation

Finally, efforts to understand to what extent these programs are working led to suggestions that multicultural reform serves a variety of purposes. For the all Anglo school, one purpose was to increase understanding and sensitivity to other cultures. For the ethnically mixed school, one explicit goal was no more racial outbreaks. The three all minority sites expressed their answers in terms of attendance, graduation and test scores. None had the resources needed to conduct comprehensive evaluations. Even if they had, it is doubtful that we understand all the variables involved.

Waterloo enjoys the success common to many Midwestern farming communities—students generally score above the mean on national standardized tests and go on to some form of postsecondary education. For these students, multicultural education is much like an insurance policy—something you cash in on later. Students and parents alike expressed increased sensitivity to cultural differences, pointing out that there were fewer racist jokes and more interest in interacting with other cultures. Whether this is sufficient to enable them to understand different cultural perspectives or move easily from one culture to another is difficult to know. While outwardly more successful, these students may, in fact, find their lack of interactions with minorities a handicap.

The other four sites enroll substantial numbers of minorities, many of whom are extremely poor. Based on the information presented in the case studies, the goals are to: (1) get the children to school, (2) keep them coming to school, (3) help them graduate and move on to postsecondary education, and (4) raise scores on standardized tests. Schools pointed to increased enrollments, increased attendance rates, lower drop-out rates, higher graduation rates, and increased participation in postsecondary education as indicators of the value of the multicultural reforms. For the most part, test scores were higher than comparable schools but still lower then the national average.

Efforts to evaluate the impact of multicultural reforms are limited. Minority cultures hope that schools that build on the local culture will be more attractive. Teachers hope that by using the local culture as a base upon which to build learning that they are, in fact, building bridges across cultures. Schools in all Anglo communities hope that they can find ways to prepare children for an ethnically diverse society. While we have some indicators, we have few measures.

By way of summary, the five case studies suggest that multicultural reform requires sustained community support, eventually leads to an integrated curriculum, will spread across the school environment as much as local circumstance permits, takes time, and is difficult to evaluate. Despite or perhaps because of their limited resources and close personal relationships, a number of rural schools have been successful in sustaining educational change. Those who have seen multicultural reform as a school-community process have been most successful. We are all learners in this regard, struggling to understand one another as we work to insure that our children are better prepared to live in an ethnically diverse world.

A Spectrum Of Multicultural Practices

The second stage of this study explored the range of multicultural practices found in rural schools in states west of the Mississippi River. Unlike the five case studies, which offered glimpses of individual rural schools after sustained efforts at multicultural reform, this chapter explores how rural practice as a whole has responded to the need to better accommodate ethnic diversity. Information on individual multicultural practices is organized by the aspect of the school environment (mission, staff, curriculum, etc.) modified by the practice. Within each category, then, we examine the many different ways rural schools have attempted to alter that aspect of the school environment. Believing that change occurs gradually, we have included relatively simple as well as more integrated strategies. What we hope is that rural school practitioners see a road map—a picture of the different places in the school environment in which multicultural change can be introduced as well as a vision of how a simple modification can, over time, lead to more profound change.

Information on rural school practices was collected by Rural Clearinghouse staff using telephone interviews. Rural school administrators typically volunteered information on one or two local practices. Staff then asked for further background on how the practice had been introduced, exploring the process by which change had been initiated. The list of variables was then used to check for other multicultural practices and, if any were identified, both the practice and the process by which it had been introduced were explored.

Rural schools in states west of the Mississippi were surveyed in a three stage process. Initially, the network created during our inquiry into teacher education programs was used. This network included university faculty, state department of education staff, rural school administrators, and members of both the Ford Western Taskforce and Rural Minorities Focus Group. All were asked to identify rural schools known to be introducing multicultural reforms. These schools were contacted. After information on their programs had been collected, these schools were then asked to identify other rural schools we should contact. This process was continued until all suggestions were exhausted. Approximately one hundred rural schools were identified through this process.

In an effort to insure that this information was reasonably complete, we designed a two stage mail survey process. A simple one page survey exploring both multicultural and rural school restructuring efforts was mailed to all schools with enrollments of less than 1000 in the target states. Of the 5770 surveys mailed, approximately 200 were returned with multicultural interventions marked. Of those returned, about twenty percent included detail sufficient to warrant a telephone interview. The remaining schools were sent a two page survey requesting more detail. Only five were returned and followed up with a telephone interview. In total, the mailed survey process identified an additional thirty rural schools that were included in the analysis.

The information collected through the telephone interviews was compiled into a narrative which described the ethnic character of the local community, the multicultural practices currently in place in the school, and the process by which the practices had been introduced. These narratives were reviewed by the Rural Minorities Focus Group and practices not considered responses to multicultural goals were dropped. Some schools, for example, identified satellite transmitted courses in Japanese as a multicultural practice. If the course was not a response to a specific ethnic culture found in the community or a part of a broader curriculum designed to teach multicultural objectives, it was omitted. Practices from more than 70 sites were included in the final analysis.

These practices are presented in terms of the different aspects of the school environment affected by the practice. Only one of the variables explored was dropped. Policies/Norms yielded so few examples that the category was not included in the final analysis. The following sections explore: mission, staffing, curriculum, teaching and instructional strategies, home and community linkage systems, staff development, extracurricular activities, leadership, and community/student characteristics. Each section describes the various practices identified and the schools cited in the descriptions. A list of local contacts is provided at the end.

Mission

The mission chosen by a school reflects its philosophy toward education and explicitly states its goals. A school can embrace multicultural objectives without making them part of the mission statement. On the other hand, including multicultural goals in a mission statement does not necessarily ensure that the school will act on them. We found that schools add multicultural goals to their mission statements for a number of reasons, and that in some cases the mission statement can be directly linked to multicultural practices introduced in the school.

Including multicultural education in the school's mission can be motivated by either external or internal publics. In Iowa, for example, state mandates require that multicultural education be included in the mission statement of all schools. Dows Community School in Iowa welcomed such a requirement, feeling that it alone could not initiate multicultural change. Anglo communities, such as Dows, often enjoy little community support for multicultural programs and must rely upon state mandates to focus attention on important issues.

In other cases, the motivation comes from within the community. In Manhattan, Kansas, teachers, parents and administrators at Roosevelt School came together to express their desire that the school "affirm the value of cultural differences." Multicultural education has now become an explicit part of the school's mission, motivating at least one teacher to change his approach to teaching and leading the school to recognize yearly cultural events. A "proactive school board" led Wyoming's Worland High School to include multicultural goals in the school's mission. The attention the school now gives to the selection of multicultural textbooks and the design of a curriculum that addresses cultural pluralism is a positive outcome of their actions.

Royal High School in Washington added a goal to "emphasize equity" to its mission statement. Evidence of this emphasis is demonstrated throughout the curriculum, as well as in special English as a Second Language (ESL) classes and classes specifically designed for migrant students. Although 99 percent of the students at Whitepine High School in Troy, Idaho are Anglo, the school has included multicultural education as a component of its educational mission statement. Teachers are asked to address cultural issues in all courses as a way of broadening the perspective of the students.

Holbrook Public Schools in Nebraska was one of the few schools that articulated a set of objectives within a separate mission statement labeled "Multi-cultural Education." Among the specific objectives are: "to be deliberate in selecting materials and methods that will eliminate bias and stereotypes in the school; to conduct staff workshops on multicultural education; and to guard against instructional grouping of students that reflects racial, ethnic, lingual or cultural bias."

Given that mission statements offer a mechanism by which states and accrediting agencies can initiate change, the mission statement was the most frequently cited evidence of multicultural reform. To the extent that the school and community are deliberate in developing their own statement, the mission offers a useful way to *localize* the meaning of multiculturalism. But when schools simply adopt standard statements, they risk either initiating nothing or initiating reforms that are neither relevant nor enduring in the local community.

Staffing

The staff of a school can be a powerful factor in shaping the environment and circumstances under which education takes place. Staff serve as role models for students, affecting students' values, attitudes, career choices, and self-concept. Staff knowledge of and sensitivity to ethnic differences insures that special educational needs, such as bilingual education and accommodations to individual learning styles, are attended to. In ethnically diverse communities, the composition of the school staff can validate the school's commitment to cultural pluralism. Consequently, as schools strive to create an environment for students that is sensitive and responsive to multicultural issues, they must be concerned with the ethnic composition of the staff.

Shared positions staffed by members from ethnic minorities offer one strategy for increasing the ethnic diversity of the staff. Bainbridge Island School District in Washington hired a full-time multicultural education coordinator to team with teachers in preparing multicultural lesson plans. In Cusick, Washington, the high school shares a Home School Coordinator with the local tribal government. The coordinator, who works as a liaison between the school and home, has two specific functions: (1) to assist tribal families in increasing the importance they place on education within the home, and (2) to help teachers understand the role family culture plays in how students receive education. An American Indian Coordinator serves a similar function in Okemah, Oklahoma, but also assists American Indian students with applications for college and financial aid.

In communities where shared positions are not an option, schools sometimes create their own positions. Somerset Independent School District in Texas hired a person specifically to work with minority students and families on absenteeism, a persistent problem. Two schools in Oregon, Chiloquin High School and Willamina High School, use Title IV monies to support specific multicultural education positions. As is the case for shared positions, schools often hire members from ethnic minorities to staff these positions.

A common concern among rural schools is the absence of a pool of certified minority teachers. As an alternative, many schools employ minority aides and support staff. In Crownpoint High School in New Mexico, one hundred percent of the support staff and many of the aides represent minority populations. Both Whitharral and Southland Independent School Districts in Texas employ minorities as aides in an effort to diversify their staff. The Yakima School District in Washington has adopted a "grow your own" philosophy. To assist minority aides gain certification as classroom teachers, Yakima has entered into a partnership with a local college to provide the necessary course work. Seiling Public Schools in Oklahoma employed a full-time minority tutor to work specifically with their American Indian students.

Two schools took a rather creative approach to adding ethnic diversity to their staff. Although there are few minority students in either Evansville High School in Minnesota or Monticello Community Schools in Iowa, school personnel felt it important that their students work with minority teachers. The Evansville District hired an Asian American teacher to act as a resource teacher for one year. The teacher rotated through the district spending two weeks at a time in each school. In Monticello, Iowa, the school participates in the American Foreign Service (AFS) teacher exchange program. This program provides the school district with a teacher from a foreign country who teaches within the district for an academic year.

Addressing special needs of minority students is a concern that many schools are addressing through their staffing practices. From among those, Erie Junior/Senior High School in Colorado is using a full-time staff position to address the growing concern for the high drop-out rate among its Hispanic students. Goodland, Kansas has experienced a significant increase in its minority population as former migrants settle in the area. Although the high school hopes to expand its multicultural efforts further, it has taken the first step by establishing a very strong bilingual program staffed by a Mexican American teacher. Cobbton School District in Illinois also hired a bilingual teacher to work full-time with its Mexican American students.

Regardless of the community circumstance, rural schools have had to be creative in building more diversity into their staffs. In all-Anglo communities, the problem is locating and attracting minority teachers. In ethnically diverse communities, the problem is helping local citizens gain the proper credentials. As is evident from the examples cited, schools have generally been able to find a way around these barriers.

Curriculum

The curriculum is certainly one of the more obvious ways a school can initiate multicultural reform. Curriculum content that is appropriate and relevant to life experiences and student interests increases students' motivation and performance in school. In ethnically diverse regions, the curriculum needs to reflect the local culture found in the community. In Anglo communities, the curriculum needs to introduce students to the ethnic diversity they will one day encounter as adults. Regardless of the purpose, schools use the curriculum to enhance their multicultural efforts in a variety of ways, ranging from simple supplements to an existing curriculum to curricula completely revised or rewritten to allow total integration of multicultural perspectives.

Increasingly, states are requiring that schools address multicultural education through the curriculum. Schools in Texas, Iowa and Utah have translated state requirements into meaningful supplements to their curricula. In Texas, Somerset Independent School District is addressing language skill deficiencies across the curriculum, while Southland Independent School District has integrated cultural learning styles into the curriculum development process. In response to a state mandate for multicultural/non-sexist curricula, three Iowa schools—Dows Community, Bellevue Community and Dexfield Community—have structured the curriculum so that stereotypes are discouraged and contributions of all people highlighted, so that all children have the opportunity to be exposed to differences in a positive way. Grand County High School in Moab, Utah, has added multicultural objectives to the curriculum and is working with a local college to develop supplementary programs to address those objectives.

Targeting certain classes is another method used by schools to incorporate multicultural education into the curriculum. Louisville High School in Nebraska uses the Family Living, Sociology and Psychology classes as the vehicle by which to introduce a multicultural emphasis. The Home Economics and Social Studies classes are targeted at West Concord School in Minnesota. Projects which address clothing and food customs of different cultures are incorporated into the Home Economics class. The school also offers an Oriental Studies class every other year. Chiloquin High School in Oregon has developed a course on American Indian Literature. Although this course is not required of all students, the principal reports that a large percentage of the non-minority population chooses to take it.

Two schools, Ottawa Middle School in Kansas and Siletz K-8 School in Oregon, have found packaged multicultural curricula to offer useful strategies for initiating multicultural change. Both schools are using *Project Reach* (Respecting Our Ethnic and Cultural Heritage), a curriculum designed to engage the school as well as the community in the multicultural education process. Specific teaching and learning objectives, complete with activities to accomplish those objectives, are available for both elementary and secondary schools.

Whitepine High School in Idaho has used a team teaching approach to add a multicultural dimension to the curriculum. Two or more teachers work together to integrate "other ways" of looking at an issue. Typically, the two teachers come from different subject matter fields, enabling the multicultural approach to integrate disciplines as well as cultural perspectives.

At the other end of the spectrum, some schools have integrated multicultural objectives so thoroughly that they "cease to think of multicultural education as a separate issue." These schools have so completely revised their curriculum that it was difficult for them to cite examples of how the curriculum was being used to enhance multicultural education. Cass Lake–Bena Independent School District in Minnesota, which has a high American Indian population, has integrated information on the impact and role of American Indians throughout their entire curriculum. The Todd County School District in South Dakota, recipient of the 1988 National Rural and Small Schools award, has also integrated American Indian studies across the curriculum. Simple examples given of how this is accomplished include: "when students study the Constitution the contributions of the Iroquois are discussed and when they study how the Senate works, information on how the Tribal Council functions is discussed."

Ultimately, researchers argue that multicultural objectives must be integrated across the curriculum rather than treated as a supplement. This goal appears to be realizable regardless of the ethnic character of the community, as we found examples of integrated approaches in all-Anglo as well as ethnically diverse communities. Schools do need to move through several stages in accomplishing this integration, however. Supplementary units, packaged curricular materials, team teaching approaches, and targeted courses all seem to offer useful departure points for a school's efforts to revise its curriculum. As the school staff and community gain more experience, however, they need to move to the more integrated models.

Teaching and Instructional Strategies

Teaching and instructional strategies describe the *how* in the educational process. While teachers have always varied their instructional methods to some extent, research into learning styles suggests that more varied teaching methods are increasingly important. Variation in learning styles occurs across all populations, but some research suggests substantial differences between ethnic groups. While much of this work is still preliminary, varied instructional strategies have been found to make a difference in the performance of all students. They are also important to creating a multicultural school environment.

When asked to describe changes in instructional strategies made as part of multicultural reform, schools identified a wide spectrum of practices. Some pointed to the use of foreign exchange students or community resources as teachers. Others used left-brain/right-brain distinctions to broaden instructional strategies. Still others rely upon the media (drama, movies and documentaries) to communicate the different perspectives and values of ethnic groups.

Riddle High School in Oregon hosts four to six foreign exchange students annually. At the beginning of the year, a letter is sent to all teachers announcing the willingness of these students to act as resources and providing a description of the information each is prepared to share. The teachers are encouraged to structure opportunities to take advantage of these resources, not only as a way to more quickly involve the exchange student in the school, but also as a way to expose the Riddle students to diverse perspectives. In another attempt to bring the influence of different cultures closer to home, an elementary teacher in the Crainville Elementary School in Illinois teaches the linguistic roots of all English words.

In addition to understanding the information, a teacher at Roosevelt School in Manhattan, Kansas wants his students to "feel something." Therefore, he uses media and dramatic presentations to supplement textual materials. In studying U.S. History, for example, the students watch segments from *Eyes on the Prize*. They are then asked to react to what they saw and how they felt as well as describe what they learned. Poems and art work are often used to capture and record those feelings—feelings that are then shared with others when the work is hung in the classroom.

Two schools altered their teaching strategies in an effort to lower drop-out rates among American Indian students. Jefferson County North High School in Winchester, Kansas serves students from the Kickapoo Reservation. Attendance problems among these students led teachers to research American Indian learning styles. Curricular materials sought out to appeal to these learning styles have made the school environment more appealing and familiar to the Indian students. Cass Lake-Bena Independent School District in Minnesota has experienced a 50 percent decrease in their drop-out rate (from 40 percent in 1984 to 20 percent in 1989) since implementing some instructional changes. The school serves the Leech Lake Indian Reservation. Efforts to introduce a multiculturally based curriculum led to changes in who teaches (community members as well as certified teachers) and where learning occurs (in the community as well as in the classroom). Field trips to historical sites, reservation offices, Indian-owned businesses, and museums have increased student persistence in school.

Since the textbook often dictates how information is presented, the Erie Junior/Senior High School in Colorado and Holbrook Public Schools in Nebraska are paying close attention to the selection of their textbooks. Erie Junior/Senior High School involves the community in screening textbooks for multicultural perspectives and components. Holbrook has adopted a policy which states that "it will select materials and methods that eliminate bias and stereotypes in our schools." Another policy Holbrook has adopted is that they will "guard against the educational grouping of students that reflects racial, ethnic, lingual or cultural bias."

Team teaching is the strategy used to increase the multicultural focus at Whitepine High School in Troy, Idaho. Two or more teachers work in concert to address a subject across different cultural perspectives. The result is interdisciplinary in addition to being multicultural.

Teaching methodology is currently a central focus at Grand County High School in Utah. About five percent of the school's enrollment is Mexican American and Navajo. Research suggests that Navajo youth are often more right-brained and profit from visual and hands-on approaches to learning tasks. In introducing these strategies, teachers noticed that the more varied instructional strategies helped Anglo as well as minority students.

Efforts to adapt instructional strategies in response to multicultural reform are still somewhat limited. Curricular changes have initiated some adaptations. Research into learning styles has led to yet other changes. For the most part, however, the link between instructional strategies and ethnic differences in learning styles is not well understood. What does appear to be happening is that multicultural reform has opened-up the system, encouraging schools to draw upon other resources in ways that alter conventional teaching strategies.

Community and Home Linkage Systems

Home and community play an important role in the educational process. Parents are their children's first teacher. Attitudes toward education are reflected in the extent to which the community supports the school. Given the intense social interactions that characterize rural communities, the home and community can either contribute to or block the school's efforts to initiate change. Consequently, strong community and home linkages are an important part of multicultural reform.

Rural schools responding to our survey identified a number of strategies used to establish and maintain home and community linkages. Some establish staff positions for home liaisons. Others rely upon parent or community advisory committees to guide change. Some schools offer special workshops to acquaint parents with changes being made in the school. Others rely upon special events or culture fairs to draw parental and community involvement into multicultural reform. Still others work hard at making the curriculum and school more reflective of the community culture and economic base. Regardless of the strategy chosen, linkages appear to emerge from both schools and communities.

The Zuni School in New Mexico and the Somerset Independent School District in Texas employ school–home liaisons. These educate the school about cultural customs, holidays or events important to minority cultures and families about the importance of education to their children's future.

Several schools have established parent advisory committees to serve as a formal linkage from the home to the school. Cass-Lake Bena Independent School District in Minnesota established such a committee to provide feedback on the school's multicultural education program. This parent committee keeps the school abreast of changing needs of their students, successes (as perceived by the committee) of the multicultural efforts in place, as well as changes that could be implemented to further the school's effectiveness. Erie Junior/Senior High School in Colorado highlights its multicultural efforts through a Multicultural Awareness Week. An active parent advisory committee is credited with being "the brains behind this culminating activity," for it was through their efforts to involve all of the homes that the Multicultural Awareness Week has been successful.

Vocal parents in Bainbridge Island, Washington sought the linkage with their local school. Although the community has only a nine percent minority population, a multiethnic parent group approached the school about "incorporating multicultural ideas into the curriculum." The schools's response was to form an advisory group, composed of these parents and others, to advise the school of parental concerns and suggest ways the school could improve. Largely due to this group's influence, the Bainbridge Island School District now employs a full-time multicultural education coordinator, requires a course in multicultural education for all of their teachers (and offers paraprofessional staff release time to take the course), and has adopted a Global Perspective curriculum.

Parent voices are not always united, however. At Chiloquin High School in Oregon a largely minority parent group has been very vocal about the role they want the school to play in providing cultural education for their students. Majority parents have objected, expressing concern that the curriculum not become distracted by the inclusion of culture specific materials. The school has tried to accommodate both requests by offering cultural courses apart from the regular curriculum. In addition, the school is trying to initiate a dialogue among the parents in an effort to establish more unified expectations.

Parent workshops and conferences with extended family members have proven helpful in Seiling Public Schools in Oklahoma. School officials noticed a gap between the achievement of their minority (largely Native American) students and the Anglo population. Differences in achievement were noted in the lower elementary grades, but seemed relatively minor. By grade six, however, the gap was significant and growing. One factor thought to contribute to this gap was that the Anglo culture placed a high value on educational achievement while the Native American culture did not. As a first step, the school began offering workshops for parents and arranging conferences between the school, parents and extended family of the Native American students. These workshops and conferences have enabled the school to communicate the value and need for education in today's economically driven and pluralistic society as well as establish better ties to the Native American families. Although data is not yet available on achievement increases, the attendance and persistence rate of Native American students at Seiling has increased.

A community-wide committee is used by the Dexfield Community Schools in Redfield, Iowa. The committee meets tri-monthly to assist the school in its efforts to "structure things so that stereotypes are discouraged, all contributions of all people are highlighted, and that students have the opportunity to be exposed to differences in a positive way." Despite the fact that there are few minorities in Redfield, minority representation on the committee is always present. To further involve the community, the principal writes a weekly newspaper column that often highlights the school's multicultural/non-sexist curriculum and its relevance to the community.

Schools serving dominantly Native American students have begun thinking about the linkages established by the appearance of the school. The Todd County School District in Mission, South Dakota, has made changes to make the school "look more like the community." Serving a population that is 87 percent Native American, the school added decorations that reflect the culture of the region—Native American art work and bead work, the tribal flag, etc. Community involvement and attendance at school functions has improved, in part because the school feels more comfortable to members of the community. The improved rapport and interaction between the community and school has decreased the negative feelings and suspicions expressed by tribal people for generations. Tabiona School in Utah is working to establish the same link. Recent federal court rulings have restored land to the Ute tribe, who constitute a majority in the community. The tribe now has an option to form its own school through the Bureau of Indian Affairs rather than affiliate with the local school. The economic ramifications to the community would be severe if the local school were closed. Thus, the school is trying to reach out to the Ute community, strengthening its ties to the Native American culture.

School personnel at the Yakima School District in Washington report "involving the community in the school has done more to raise the prestige of our multicultural education efforts than anything we have ever done." The school frequently uses community resources to assist with the multicultural education curriculum, which includes cultural and gender components. As a result, the community perception of minorities has moved from "different and bad to special and good."

Community involvement in cultural awareness and friendship fairs are used by Kanawha Community School District in Iowa and West Concord School in Minnesota. Neither community has a significant minority population, so the schools see a need to educate adults as well as their children. The fairs offer a comfortable strategy by which to inform parents and community members about different cultural perspectives. Many families host international students in their homes following fair activities. Both schools report that these activities have built community support and understanding of the multicultural component of the curriculum.

Establishing effective community and home linkages is often described in public relations terms, as though the school were a social institution that needed to be sold to the community. But the honesty with which the Yakima School District describes the change of community perceptions of minorities makes the purpose of these linkages far more compelling. What Yakima can accomplish with its youth is directly dependent on parent and community perceptions and attitudes about ethnic groups. When a rural school undertakes multicultural reform, it must build in opportunities for adult as well as child learning. Community and home linkages offer opportunities for this learning to occur. These are but a few of the formal and informal strategies schools have found to be effective.

Providing school personnel with the confidence, resources and motivation to change is a function of staff development. Consequently, staff development activities can play a major role in assisting schools implement educational change. For the most part, teacher education programs have not kept pace with the multicultural reforms being implemented in schools. Nor have university curricula broadened to incorporate cultural diversity into the subject matter presented to prospective teachers. The extent to which many reforms integrate locally specific information and culture into the school's curriculum makes it nearly impossible for colleges and universities to prepare teachers for all sites. Consequently, new and experienced teachers alike need the support offered by staff development activities.

Rural schools describe a number of staff development activities used to support multicultural education. These range from in-services designed to heighten staff awareness of the need and benefits of multicultural education to required staff development courses on working effectively in a multicultural classroom. The types of information included can be quite general, exploring multicultural education techniques or strategies for handling racists events, for example, or specific to a culture present in the local community. Both local and outside consultants/resources are used.

Holbrook Public Schools in Nebraska documents its commitment to multicultural education through a written statement in the student handbook. The school is committed to providing an education for its students that reflects the "racial, ethnic, lingual and cultural heritage of both historical and modern day America." The staff demonstrates this commitment through their participation in "in-service programs that will help the staff understand a multi-cultural approach and to reflect it in their teaching and administrative duties."

Although Southland Independent School District in Texas does not have a formal multicultural education curriculum in place, it feels that it is "important for the staff to learn about multicultural education techniques and cultural learning styles." Consultants from the Educational Service Center at a nearby state university provide in-service instruction on a regular basis. Louisville High School in Nebraska has taken a similar approach. Since Louisville does not have any minority students, the school feels that its staff needs to become more sensitive to ways that can prepare its majority students for productive lives in a pluralistic society. Consequently, Louisville High School periodically employs outside consultants to organize in-service activities that address multicultural education from a global perspective.

In-service at the building level helps staff at Raymond High School in Washington and Worland High School in Wyoming make better informed decisions about textbooks and materials that will aid their multicultural efforts. In addition to on-going in-service activities, two schools in Washington require that staff participate in a credit course. The Yakima School District worked with a local college to design a course entitled "Classroom Management with Multicultural Students." This course was required of current teachers as well as new teachers coming into the system. To receive credit for the course, the teacher was required to do a practicum in a multicultural classroom. Similarly, the Bainbridge Island School District, with the assistance of an outside consultant, developed a course that is offered annually and required for all of their teachers. Release time is granted to teachers and interested paraprofessionals.

The Multicultural, Non-Sexist Committee at the Bellevue Community School in Iowa has assumed responsibility for planning multicultural education staff development activities. In addition to providing in-service training, the committee disseminates written materials which address subjects such as racial prejudice and sexism, offering educational strategies that address these occurrences within the school environment.

Schools that function in Native American communities find that teachers need support in learning the language and local customs. Since San Carlos Unified District #20 in Arizona is 99 percent Apache, it offers its staff training in the Apache language and its grammatical structure. This exposure helps non-bilingual teachers feel more comfortable as they work with the majority Native American student population. Tabiona School in Utah conducts in-house, in-service training on multicultural education using extensive in-service materials developed by the state. Since Tabiona is home to many people from the Ute Indian Tribe, the school has adapted the state materials to include information specific to the Ute culture.

Natives from the community as well as paid university consultants assist the staff at Cass Lake-Bena Independent School District in Minnesota. The curriculum at Cass Lake-Bena attempts to integrate information about Native American culture into "everything they teach." Therefore, community members and the consultants provide the resources and techniques needed by the staff as they develop a culturally relevant curriculum. Community resources are also used by the Chiloquin High School in Oregon. Members from the Tribal Headquarters consult with the staff regularly on efforts to keep the curriculum "on track with regard to integrating the Native American influence and contributions into their curriculum." The Chiloquin staff have also benefitted from intensive training by staff at the Northwest Regional Educational Laboratory (NWREL), which assisted them in developing a long-range staff development plan to supplement their multicultural education reform.

When the information being presented is locally specific, as in the case of the Apache language or Ute culture, staff development offers opportunities to strengthen school-community linkages as well as support school reform. Tribal members, local consultants, and parents who work with school staff come away with a better understanding of what the school hopes to accomplish. School staff who use local resources come away with a better understanding of the community and a broader range of resources from which to draw.

Extracurricular Activities

Extracurricular activities in a school are designed to enhance and supplement the educational experience. Many school practitioners believe that perhaps more so than any other single factor, extracurricular activities positively affect a student's persistence and satisfaction in school. Given that many schools are ill-prepared to embark on a full multicultural education program, several schools are using extracurricular activities to expose students to a multicultural perspective.

In a relatively simple modification, schools are weaving multicultural perspectives into existing extracurricular activities. Whitharral School in Texas selects minority community members as keynote speakers for events such as Athletic Banquet. South Iron Schools in Annapolis, Missouri regularly use field trips to offer multicultural activities, especially for the Spanish Club. Trips to historic American Indian sites are used by Willamina High School in Oregon to deepen its students' understanding of the local culture.

Special assemblies and presentations can be used to supplement a school's multicultural efforts. Blue Independent School District (ISD) in Durant, Oklahoma uses Title IV funds to sponsor annual cultural assemblies. These usually take the form of an artistic or dramatic presentation, followed by a discussion of the culture represented. Typically, other schools in the area join Blue ISD for these events. Lambert Public Schools in Montana work with the 4-H Club to offer assemblies and presentations that reflect different cultural perspectives.

Local colleges and universities act as cultural resources to two schools in the Midwest. Approximately seven years ago the Kanawha Community School District began a Friendship Fair for its school and community. Students from Iowa State University come to Kanawha for the day-long activity, displaying articles from their country and giving presentations on their culture. The event ends with a community pot-luck dinner. Foreign students then stay overnight with families of the junior/senior high students. The Crainville Elementary School and Southern Illinois University collaborate in "Get In Gear," a program designed to offer university outreach to schools. Classroom teachers use foreign students from Southern Illinois University to supplement learning activities in their classes.

Finally, community-wide cultural events are often held in school facilities. In Arizona, San Carlos Unified District #20 makes its facilities available for Apache Cultural Day, an annual community-wide event attended by most parents. The Scurry-Rosser High School in Texas is the home for a variety of annual cultural events, while in Chiloquin, Oregon, the school houses evening classes on American Indian culture.

Leadership

Conventional wisdom suggests that district-level support is critical to sustained educational change. While superintendents can indeed block change, they are not necessarily the leaders in initiating multicultural reform. Rural schools participating in our study identified an incredibly diverse set of players, ranging from state mandates to individual teachers and including external agents, such as the regional laboratories.

For the most part, state mandates initiate compliance but not necessarily reform. For Dexfield Community Schools in Iowa, however, a state mandate that schools become involved in multicultural education initiated change. Dexfield's efforts have now evolved to include a community advisory group which works jointly with the school in developing a multicultural curriculum.

Worland High School in Wyoming credits its "proactive school board" with placing multicultural education on the agenda for the schools in the Washakie district. Worland's school board is entirely composed of former teachers, creating an enviable link between school and community. In addition to "a very supportive school board and superintendent," a community/parents group in Bainbridge Island, Washington, offered leadership to the school's efforts to initiate multicultural reform. The community/parent group voiced concern about the lack of multicultural education included in the school. These concerns led to the school hiring a full-time multicultural education coordinator, requiring that all teachers take a credit course in multicultural education, and revising the entire elementary curriculum to incorporate culturally diverse perspectives. A community group in Willow Creek, Montana pushed for the creation of a strong foreign student exchange program in the Willow Creek School. The community, all Anglo, felt that their children could benefit from living with and going to school with students from other cultures. They pressured the school into developing a strong exchange program which now hosts up to four exchange students annually.

Multicultural education is both a personal and professional concern for the superintendent of Lincoln County Schools in Newport, Oregon. He models his concern by serving as an instructor for a state mandated course on Anti-Discrimination as well as by recently serving as the keynote speaker for a statewide Multicultural Education conference. In response to his visible commitment to multicultural education, the district has increased the attention given to hiring minority staff.

A casual conversation over coffee between a principal and superintendent in the Las Animas School District led to a five school collaboration to establish an alternative school for Hispanic students. The region of Colorado served by Las Animas has a high percentage of Hispanic students, many of whom drop out of high school because of pregnancy. Because the local schools offered no alternative, young people turned to extended families, which then perpetuated the cycle of teen pregnancy and school drop out. The alternative school has been a successful attempt to offer students another option, while respecting the extended families typical of the Hispanic culture.

A teacher's concern over his students' limited awareness of cultural diversity led to the introduction of multicultural objectives to a class at Roosevelt School in Manhattan, Kansas. While the reforms seem limited to a single classroom, the impact on the school is obvious. Art work and quotations hanging in the classroom and throughout the school celebrate ethnic diversity. The curriculum and extracurricular activities are beginning to reflect the community's need to understand multicultural education.

Organizations outside the school can also serve as the leader for multicultural education. Chiloquin High School in Oregon looked to the Northwest Regional Educational Laboratory (NWREL) for direction and leadership in multicultural education. The school now has a long-range multicultural education plan that includes strategies for infusing American Indian history and culture throughout their entire curriculum. Lincoln County Schools in Oregon has taken a similar approach, relying upon training from NWREL to increase teachers' sensitivity to cultural issues.

Community/Student Characteristics

In the process of collecting information on multicultural practices, Rural Clearinghouse staff routinely asked rural schools to describe the ethnic character of the school and community. In responding to this question, schools seemed to fall into three categories. Midwest farming communities, for example, are often homogeneous—composed almost entirely of Anglos. Reservation communities are also homogeneous, but in this case composed of ethnic groups that are minorities among the broader culture. Finally, some rural communities are ethnically diverse, blending two or three cultures.

As we began to explore the multicultural practices in place in each school, the extent to which the ethnic character of the community/student body contributed to the character of the multicultural reforms became obvious. Schools and communities that are homogeneous because of the presence of a minority culture reported the most integrated examples of multicultural reform. For these communities, the school had functioned apart from the local culture. Multicultural reforms have enabled these communities to better integrate their culture into the school, often drawing entirely upon local resources. At the other end of the spectrum, schools serving dominantly Anglo communities offer some of the least integrated examples of multicultural education practices. Those we contacted pointed to mission statements or curricular add-ons, but quickly added that they had few ethnic resources from which to draw. It seemed clear that the ethnic character of the student body (and thus of the community) was a variable that influenced multicultural reform.

Zuni School in New Mexico is 98 percent American Indian. "Everything we do in our school relates to something multicultural." Specific examples cited are the incorporation of the Zuni language into the whole language approach, the selection of textbooks that reflect multicultural perspectives, and individualized instructional techniques to meet culture-specific learning needs. Local resources are used in weekly professional development activities on the native culture.

The Todd County School District in Mission, South Dakota, also has a rich cultural history from which to draw. This district has moved from separate courses that address the Sioux culture to a totally integrated cultural curriculum. They have also become concerned about how the school "looks and feels" to their ethnic population—both students and community members. The school environment now reflects the importance and richness of the ethnic culture through pictures, writings, ceremonies, native flags, and so forth.

Schools serving ethnically mixed communities also illustrated fairly integrated programs. Chiloquin High School in Oregon (40 percent American Indian, 3 percent Hispanic); Worland High School in Wyoming (22 percent Hispanic, 5 percent Native American); and Erie Junior/Senior High School in Colorado (20 percent Hispanic, 1 percent African American, 1 percent Asian, 3 percent American Indian) all pointed to the cultural resources available in the local community. These resources have enabled the schools to incorporate multicultural education practices across many dimensions—how the curriculum is designed and delivered; the extent to which resources and characteristics of the home and community are integrated into the education of the students; the attention given to special cultural holidays, traditions and celebrations through activities at the school; etc. The community also offers an ethnically diverse pool of potential employees, enabling the school to demonstrate by its own hiring practices a commitment to cultural pluralism.

Perhaps because of their more limited resources, schools serving dominantly Anglo populations have had to be creative in trying to compensate for their homogeneity. Active foreign student exchange programs in schools/communities offers one strategy for exposing students to cultural diversity. Willow Creek School in Montana has hosted foreign students since 1960. Its program has grown so significantly that annually, one-fifth of their student population is international. The superintendent commented that the presence of these students has "been instrumental in helping the school accomplish some things that otherwise might not have happened, such as serving as speakers to classes and clubs." Riddle High School in Oregon hosts between four to six foreign students each year. At the beginning of the academic year these students are asked to list the topics and issues they would be willing to share through presentations and discussions (regarding their culture) and then the list is distributed to the teachers so that they can incorporate these presentations into their class plans. Brewster Unified School District in Kansas and Lambert Public Schools in Montana also use foreign student exchange programs as a way of compensating for the lack of student diversity in their schools.

Another strategy used is to invite international students from area colleges or universities to participate in friendship fairs. Kanawha Junior/Senior High School in Iowa has been especially successful in accomplishing this through a total community and school-wide effort. Working with Iowa State University, Kanawha sponsors a pot-luck dinner and fair that features the cultures of the students from Iowa State. Not only does the community and school benefit from the exposure to other cultures, but the international students have an opportunity to see and experience rural America.

The ethnic character of the community clearly influences the school's efforts at multicultural reform. At the most basic level, the community offers resources from which the school can draw in broadening its curriculum. Communities whose ethnic character differs from the Anglo culture are potentially rich resources, regardless of whether they are a Native American community in Arizona or an ethnically diverse community in Oregon. In using these resources, schools can simultaneously strengthen home and community linkages. These communities also seem to offer environments in which multicultural reform is a more compelling issue. By contrast, all-Anglo communities lack resources and, in some cases, a compelling reason to initiate change. The commitment and creativity demonstrated by the examples we did find, however, were impressive.

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Barriers and Bridges To Multicultural Education In [redacted] American Schools

James B. Boyer, Ph.D

Like other industrialized nations, America depends on its schools—to produce a population of educated consumers and a work force capable of maintaining a healthy economy. Moreover, America relies on education to sustain democracy—to prepare a literate populace able to respect all of humanity. For generations, the system charged with accomplishing these tasks has been characterized as being monocultural in its composition, structure and delivery. Given the social changes that have occurred since 1960, this monoculturalism has become unsettling. Much of what socializes a child occurs in school. When the school's social system no longer reflects society's real (or desired) social system, schools no longer serve society. Professional educators, supportive politicians, committed researchers, corporate employers, and American parents all raise major questions about the form, substance and delivery of American education.

[redacted] Multiculturalism—Strands of Social Change

The struggle with school desegregation, which began almost four decades ago, was an unsettling confrontation—poorly understood in all of its dimensions. Having assumed that racial desegregation in schools would dismantle other barriers to society, policy makers were startled to realize fifteen years later that little had changed. While children had indeed been assigned more equitably to attendance centers, little social progress had been made.

Today, we are working toward an integrated society, not just a desegregated school. While the desegregation of schools mixed students of different races and ethnic backgrounds, little change occurred programmatically—in content, process, and instructional delivery. Early efforts were limited to extending the delivery of the same content in instructionally standard ways. Multicultural education is a reaction to this outcome—blending the goals of school desegregation and school reform in hopes that both the content and delivery can be changed.

As America moves from a desegregated society to an integrated one, it must confront, analyze, and embrace several strands of social change that flow from notions of a more accepting, global America and the accompanying concept of a "broader, more equitable curriculum." These strands also chart the academic and social reconstruction of the country's consciousness in the past four decades with regard to multicultural education.

Beyond the Melting Pot

Popular at the turn of the twentieth century, the melting pot theory assumed that people did not want to be singled out. It assumed that all Americans wanted to be known simply as American—without the added ancestral identification. Under such thinking, schools and other service agencies could remain comfortable in maintaining a monocultural curriculum and viewpoint.

As we move into the twenty-first century, the melting pot theory is giving way to a multicultural perspective. People want diversity and are beginning to recognize its inherent contribution to the richness of American life. Culturally-different people now want to be recognized in a positive way for their differences. People are interested in the substantive value of their ancestry, their personal and group identity, and the contributions which that identity makes to the American way of life. In order to understand that set of connections, people now prefer to be identified (sometimes by race, language, ethnicity, geography) and respected for their origins as well as for their contributions.

Curriculum experiences shaped by the melting pot theory often implied that there was "something wrong about being non-white in America." Multicultural perspectives not only endorse the identification of culturally different people, but promote the recognition of their contributions, their existence, and their participation in making America a unique country. Cultural differences become the heart of the curriculum.

Beyond Racism

For many people, the Civil Rights movement was and is limited to advancement for racial minorities. Nothing could be further from the truth. The movement attempted to help all Americans align their social behavior with the great documents of our country—documents like the Constitution, the Bill of Rights, and the Declaration of Independence. In so doing, it awakened us to other forms of social inequality. Women's rights, access for the handicapped, even children's rights all trace their origin to the Civil Rights movement.

Americans must now consider the way in which school policies, corporate policies, family practices, indeed all procedures are perceived by those not directly involved in policy-making and procedure setting. Disenfranchised populations, people who have historically felt left out of decisions which affect their lives, now seek greater participation. The reality of the Civil Rights Movement in America is perceived only to be successful to the extent that all Americans feel fairly treated, adequately represented and economically sufficient to function with basic respect of American citizenry.

Without multicultural education, America's behavior can never reach that level of cultural sensitivity or equitable functioning. The study of relationships is a major part of multicultural education which is as it should be. While some may still feel that racial/ethnic interactions in school are insignificant factors, multicultural education steps up front in its assertion that this category is of prime importance in the decade of the 1990s.

Poverty and Its Impact

Because of the way in which the national press reported poverty to America, it was for a time perceived to be an urban phenomenon. The farm crisis and other economic upheavals have revealed the extent of rural poverty. Moreover, middle-class farm families have suddenly found themselves poor, challenging the popular perception that the poor are economically disadvantaged because they refuse to work as hard as others.

Given the growth of poverty, it is important that we understand it—its causes as well as its effects. The study of poverty or impoverished populations brings about increased consciousness, helping us realize how closely we are tied to possible impoverished conditions ourselves. Being impoverished does not eliminate one's desire for academic reinforcement based on one's racial identity, cultural profile, or language of origin. It does, however, account for selected behaviors which are often exhibited by poor people (Anglo, African American, Hispanic, American Indian or others). Poor people, for example, are constantly finding the need to improvise in many areas of life. Improvisation impacts the way people learn new knowledge, new concepts, and new skills.

People who are economically poor often function in many ways different from others. Multicultural education legitimizes the alternate approaches often taken by learners to learn new information. Training in multicultural concerns with a particular focus on poverty would assist educators in understanding lifestyles of poor people, tendencies toward improvising and learning styles of those attempting to succeed despite economic hardships.

Improved Human Relations

While America sounds alarms with regard to its citizens' scientific and technological literacy, it is their skills in human relationships that are more lacking. The one arena in which most of America (rural and urban) has failed is human relationships—relationships in schools as well as in families and the larger work place. Clearly 75 percent of American life involves people in group situations. It is in the area of human relationships (rural with urban, African American with Anglo, American Indian with Hispanic, and all the combinations of people) that we really operationalize the American way of life. How we function with others is evidence of our mastery of the development of human relations skills and ability to be a productive citizen.

Multicultural education is first a *people-oriented* study. It is concerned with how people function, how people prefer to be viewed, and the examination of ecological settings in which people can grow as functional human beings. As such, it has much to say to us with regard to human relations.

The Age of Academic Consumerism

Historically, American education has been dominated by Western thought. More than 85 percent of the content taught in the curriculum is about the beauty of European composers such as Bach, Beethoven, or Brahms or the wonders of Shakespearean literature and drama. Little is known about the three or four major cultural groups in America who are not European descendants and whose motivation to study in school can be directly tied to the nature of the content, attitude, and experiences which provide some degree of link to one's heritage.

Culturally-different students are beginning to demand a new kind of academic/ethnic empowerment. They will no longer adopt a totally European perspective. Moreover, we now realize that a sense of cultural, ethnic, and racial identity is needed to negotiate the curriculum of any endeavor. While the reality of this consumerism may not have reached rural America, in many instances because of the lower number of culturally-different consumers enrolled, European ancestored learners will one day begin to talk about deficits in their education because they were given so little information about other cultures. When people experience only a monocultural curriculum, they enter the real world with limited competency for functioning in a more pluralistic setting.

Mandating the curriculum of the school toward a multicultural focus will become a major necessity for the decade of the 1990s and beyond. The majority and the minority consumer will both demand more relevant, equitable curriculum experience. What is mandated is deliberate. We have reached the period in our academic and social history when those learners who are not psychologically accommodated are choosing to walk away from programs rather than experience cultural and ethnic assault in school. We cannot afford this!

Multiculturalism—Restructuring Educational Thought

The anthropological concept of culture is extremely broad and includes the physiological, psychological, sociological and academic dimensions of a group (or groups) of people. Within this breadth, what does multicultural education mean?

Multicultural education confronts assumptions made about cultural differences. It attempts to move American thought and action from a posture of *cultural deficit* to one of *multicultural perspective*. Being different does not automatically suggest being deficient. A red crayon is not less valuable than a green crayon—it is simply different. The same is true of cultures. No one culture is more valuable than another. They are simply different.

Multicultural education analyzes patterns of thought which direct practice and behavior in schools. Patterns of thought which assume that all persons are ethnically homogeneous are still rampant in American education. Multicultural education confronts these patterns seeking a more equitable America. This includes the way teachers make decisions, the way celebrations are undertaken in schools (especially holidays) and the way in which curriculum content is taught. It embraces all who are involved in managing the school curriculum—teachers, administrators, counselors, librarians, and support staff.

A multicultural curriculum attempts to expand the notion of difference, cultural expression, and the practices of curriculum implementation. When the curriculum must reflect the totality of American cultures, it confronts beliefs and belief systems, calling into question professional decisions about curriculum, about human beings, about what is academically respectable, and about what is significant information. Confrontation with belief systems will be part of the multicultural mosaic in the 1990s.

Barriers to Multicultural Education in American Schooling

In this age of rapid demographic change, many barriers are erected and adopted which impede the enactment of a multicultural perspective in America's schools. The following barriers impede America's transformation to a more equitable society. Dismantling the barriers will require both traditional and creative bridges as we embrace practices which bring the major documents of our country into greater realization for all Americans.

Role/Power of the Curriculum is not Understood **Barrier 1**

This barrier is more complex than many because those who have never been victimized by practices which *seem fair* often fail to see the impact of those practices on those victimized. But society as a whole has not understood the role the curriculum plays in learning and its power in shaping what society values. Further, the comprehensive awareness of what freedom means has been critically underdeveloped.

For example, when a Mexican American learner is asked to learn to read but is given reading materials derived from the Anglo culture, that learner is being asked to accomplish a different (and more difficult) task than an Anglo learner. Even though he or she may adapt to such content, managing to learn how to read at the same time he/she makes sense of a different culture, it is done so at a psychological cost to the learner's need for cultural reinforcement. An Anglo-based curriculum does not ask the same intellectual effort from all learners.

The curriculum of the school is a powerful force. What people consider to be valuable, significant, worthy of emulation, and worthy of preserving all emerge from one's assessment of the academic curriculum experiences. This does not imply that one's family and ancestral connectedness does not impact thinking patterns, but it does suggest that the extent of curriculum influence has been perhaps underestimated. Once the power of the curriculum is understood, one begins to upgrade curriculum sequencing, curriculum content, and the totality of the schooling experience.

Schools are Constant/Learners are Variable **Barrier 2**

Until recently, the school was assumed to be *constant*, while the learner was the *variable*. This has led to rigid structures to which the child must fit. The school has assumed that its structure, content, practice, and assessment are infallible. If a learner has problems, it is someone else's fault—not the school. In the Age of Consumerism, the learner and school must share the constant and variable roles.

A second aspect of this barrier includes the new and demanding analysis of the racial history of the educator, the ethnic history of the teacher, and the perceptions about demographic realities of the 1990s. This involves questioning the school's policies, practices, and assessment strategies, particularly as they embrace race, ethnicity, age, and economics.

Blame the Victim? **Barrier 3**

If a student fails to succeed in the American school it has been said to be the fault of the learner. This barrier, which incorporates inappropriate instructional styles, results from a lack of knowledge about culturally-influenced learning styles and the psychological accommodation of learners in the academic work place. Appropriate learning styles of students must now be studied so that educators approach the delivery of educational services with culture as a perspective.

Students, or victims as is often the case, can no longer be expected to shoulder the blame for their inability to succeed in school. Psychological victimization occurs when affective growth fails to keep pace with cognitive growth—and when the learning and instructional experience lacks mutual respect between participants.

School policies, curriculum practice, instructional proficiency (particularly across racial/ethnic lines) must be reassessed in order to bring America to a more equitable schooling experience. Recognition of the student's view of the school is an essential part of finding appropriate instructional styles. Psychological victimization is keenly felt when school policies and procedures fail to provide an ecological setting in which academic nurturance prevails.

Barrier 4

What and How?

American education must now embrace a shared responsibility for more appropriate school experiences for all learners. Students' experiences are limited if they are not regularly exposed to the contributions and experiences of culturally-different populations. The following comments from educators reflect the degree of reluctance, and even fear, to multiculturalize the American curriculum.

- We don't have any of those kids in our school.
- Teacher Education did not prepare us for the kind of curriculum and instructional delivery being called for by multicultural education.
- There isn't time to add anything else to the curriculum. It is already overcrowded.
- Why must we tamper with tradition? We built a great country with this curriculum.
- Where are the materials?
- Children with a first language other than English are those with language barriers—and we can't help them until they learn English.

Toward Building Bridges

Because American education has existed for so long with a monocultural, European focus, most think it cannot be improved. Building bridges will require detailed analysis of the elements of present curriculum systems that have failed to accommodate rural or urban learners, majority or minority learners, and which limit both experienced educators and new teachers. Following are some proposed bridges for such transformation:

Bridge 1

Reducing Curriculum Bias/Instructional Discrimination

This bridge involves the selection, purchase, and utilization of curriculum materials for ethnic diversity—designed toward reducing the bias which exists in the current curriculum. Analysis of library collections, textbooks, mascots, and other curriculum artifacts all suggest that program content is imbalanced. Bringing about a stronger balance is a bridge which must be built and can begin with a total school assessment. Instruments such as the Evaluative Criteria for Multi-ethnic, Multi-racial Evaluation is one such tool to assist in building this bridge.

The goal is to employ curriculum materials which lead us to educational equity. Necessary steps include: (1) identification of unbiased materials, (2) selection and utilization of more equitable print and non-print materials, and (3) curriculum assessment for multi-ethnic, non-racist curricular substance.

Reducing curriculum bias also involves a greater understanding of one's own instructional style, learning style, and the opportunities for professional development. Instructional discrimination occurs when incompatibility exists between learner's style and preferred teaching style. When a learner is consistently exposed to an instructional style which appears to assault his culturally-influenced learning style, then instructional discrimination exists.

Bridge 2

Staff Development for Multicultural Competency

Nothing ever happens in major institutions in our society unless the staff implements and carries out that service, product, or reality. The development of the staff toward multicultural competence must become a high priority. This has many dimensions and several formats. However, one cannot emphasize the significance of this bridge enough—because of the primacy of staff delivery factors in instruction.

Developing Belief in School Renewal **Bridge 3**

Multicultural education is for all learners. Its provision for Anglo, middle-income learners in rural settings is considered crucial in developing America's concept of equity. Establishing this bridge includes: (a) systems of reward/punishment, (b) systems of response to various stages of growth, (c) practices which appear to be fair but which inherently favor one group over another, and (d) confronting the assumption that multicultural education is for cultural and ethnic minority children only.

Restructuring Teacher Education **Bridge 4**

This bridge includes researching and redesigning most teacher education programs. The purpose would be to prepare America's teachers so that they embrace a multicultural focus throughout preparation as well as delivery. This also includes confronting the dilemma of scientific racism which emerges from the continued use of traditional standardized tests for all learners in the same way. The practice of labeling students to balance profiles and differences is a major error of our academic history. All scientific behavior, including testing and teacher preparation should be re-examined for scientific legitimacy and ethical adequacy.

Summary

These barriers and bridges cannot be addressed without a clear, systematic approach to total school improvement and academic reform. America is constantly assessing its position among world powers and now it must address its competency at the domestic level for creating a society void of victimization of any citizens. Multicultural education is the primary vehicle of academic America for achieving a kind and equitable society. There is no substitute for reaching the levels of educational equity which is more functional, more appropriate and less possible.

Multicultural education is designed to be more inclusive, more representative, and more sensitively conscious of all of America's racial/ethnic/economic groups than has ever been the case in American schooling, or the society at large.

Selected Resources—Multicultural Education

This chapter includes contacts made by Rural Clearinghouse staff during the course of gathering information for this study. These contacts offered resources or made referrals which were helpful to our study of multicultural education. We have included them here for those who might like to continue to explore multicultural education.

Centers/Programs/Services/Networks

American Indian Institute (AII)
555 E. Constitution, Suite 237
Building 4, South Campus
Norman, OK 73037-0005
(405) 325-4127
Anita Chisholm, Director

Created in 1951, AII promotes Indian education, research, and economic development, as well as the perpetuation of Indian cultures and traditions. AII: (1) serves as a resource to Indian tribes and organizations, providing training programs and technical assistance in implementing the intent of self-determination legislation, (2) operates the Native American Research Information Service (NARIS), the only computerized data base in the nation which has systematically compiled a comprehensive catalog of published and unpublished American Indian human and economic development research from 1969 to the present, (3) hosts annual conferences at statewide, regional and national levels, which attract representatives of Indian tribes and bands from across the United States and Canada, (4) develops and disseminates Indian cultural curriculum materials for use with children attending public schools, tribal schools, and BIA boarding schools, and (5) provides workshops and seminars focusing on subjects and skill-building areas of interest to the Indian community.

Bueno Center
University of Colorado
Box 249
Boulder, CO 80309
(303) 492-5416
Leonard Baca, Contact

The center promotes quality education with an emphasis on cultural pluralism through training, research and service projects. Components are degree programs in Bilingual and Multicultural Education, a resource center for teachers working with culturally diverse populations; training to assist para-professionals in their work with limited English proficient students in rural schools; and GED attainment for migrant workers.

California Mini-Corps
510 Bercut Drive, Suite Q
Sacramento, CA 95814
(916) 446-4603
Sid Tarango, Associate Director

California Mini-Corps is a component of the California Plan for the Education of Migrant Children. This program, which usually serves rural schools, is designed for migrant students in the classroom. College students (former migrant students) hired from nine community colleges and eleven state universities assist a master teacher in improving the classroom experience for the migrants. Not expressly intended to be a teacher education activity, the program increases the ability of these mini-core teachers to work effectively in a multicultural school environment.

Center for Research in Minority Education
The University of Oklahoma
601 Elam Avenue, Room 146
Norman, OK 73019-0315
(405) 325-4529
Wanda Ward, Director

The focus of the center is research pertaining to minority undergraduates, graduates and faculty/staff. The two main objectives are to: 1) generate theories/practical techniques which enhance minority participation in education, and 2) encourage minority participation in science education. The Center hosts annual conferences related to minority issues.

Exxon/AACTE Project
Teacher Educational Instructional Modules (TEIM)
University of Minnesota
Minneapolis, MN 55455
(612) 625-6806
Bill Gardner, Project Head

City College of New York
New York, NY 10031
(212) 690-5354
Len Beckum, Coordinator of Multicultural Component

Jointly funded, the two universities are developing: 1) a book to describe the components of the core knowledge base for teachers and 2) instructional models that put the core into practice, translating the findings into a teaching curriculum. There are seven components of the Exxon/AACTE Project, one of which is Multicultural Education. Len Beckum coordinates this part which focuses on teachers that are successful in providing Multicultural Education. Success is measured by principal evaluation, peer evaluation, parents' reports, standardized test scores of students, and if in a union, union evaluations/reports.

Gallup Grad Center
University of New Mexico
3075 Mesa Vista Hall
Albuquerque, NM 87131
(505) 277-6491
Donald Kelly, Director

Houses the Navajo Teacher Education Development Program, which offers a master's degree in American Indian Education.

International Network for Global Educational Activities in Rural Schools (Get in GEAR)
Illinois State Board of Education
Southern Illinois Regional Office
1st Bank and Trust
Mt. Vernon, IL 82694
(618) 242-1676

A collaboration between the State Department of Education and Southern Illinois University, "Get in Gear" is designed specifically to assist rural-school teachers in developing and providing lessons and activities related to international/multicultural education. Faculty and international students from Southern Illinois serve as resources and presenters in the rural schools.

Minority Resource/Research Center
Farrell Library, Room 415
Kansas State University
Manhattan, KS 66506
(913) 532-7453
Calista McBride, Contact

Among other services, the center has compiled a listing of Audio-Visual Materials that focus on three ethnic groups: the African American, the Hispanic American, and the American Indian.

Montana United Scholarship Service
4106 N. Starr Boulevard
Great Falls, MT 59405
(406) 761-8471
Harold Gray, Director

The service assists American Indians locate funds with which to pursue higher education. The central goal is to prepare American Indians as teachers so they will return to reservations and communities and teach. The program works with the College of Great Falls, a private Catholic institution.

Northwest Regional Education Lab (NWREL)
Planning and Services
101 S.W. Main Street
Suite 500
Portland, OR 97204
(503) 275-9500

The lab has published a report, *End of the Road*, which lists contacts registered as having pre and in-service programs for teachers of minorities, specifically in small, rural schools.

Project Crossroads
3878 Old Santa Fe Trail
Santa Fe, NM 87505
Elise Turner, Director
(505) 983-6859

Project Crossroads is a non-profit organization that develops curricula to promote world understanding in a non-ideological approach. Units for grades 4 through 12 focus on international relations; global studies; race, culture, and conflict; democracy and society; and science and technology.

Rural Arts Services
PO Box 1547
Mendocino, CA 95460
(707) 937-4494
Ken Larsen, Director

Associated with *The Alliance for Cultural Democracy*. This service is just beginning to take an interest in rural schools. Most recently the service has been involved in planning a conference aimed at discussing and analyzing problems of rural cultural life with a focus on cultural diversity of small towns and rural areas.

Stanford Center for Chicano Research
Cypress Hall, Room E7
Stanford, CA 94305
(415) 723-3914

Involved in a wide range of educational issues related to Chicano populations, with specific focus on curriculum issues, alternative school models, and access to telecommunications as it relates to the education of Chicano populations.

Cooperatives/Consortiums

Northern New Mexico Network for Rural Education
Scholes Hall
University of New Mexico
Albuquerque, NM 87131
(505) 277-2613
Ignacio Cordova, Developer

The network is a 23-school district consortium involved in developing cooperative programs. The network has initiated a staff development center, a joint venture of University of New Mexico, New Mexico Highlands University and the State Department of Education. The 3 main foci are: (1) how to use the learner's background as a basis for developing curriculum and learning strategies, (2) how to encourage rural minorities into teaching as a profession, and (3) how to include factors affecting administrators of rural schools into in-service activities.

Organizations

American Association of Colleges for Teacher Education (AACTE)
One Dupont Circle, NW
Suite 610
Washington, DC 20036-2412
(202) 293-2450
Mary Dilworth, Director of Minority Issues

AACTE is involved in strengthening relationships between schools and minorities. Projects explore: exemplary models for recruiting minorities into colleges of Education; the number of minorities enrolled in teacher and bilingual education; the core knowledge base for teacher education, with a special group to study multicultural issues and the preparation students who student teach on reservations receive. AACTE also has several publications which have resulted from these projects.

Achievement Council
1016 Castro Street
Oakland, CA 94607
(415) 839-4647
Susana Navarro, Executive Director

The Achievement Council is a non-profit organization that formed in response to Latino and Black leaders frustrated with the continuing gap between minority and majority achievement in public schools. Through summer institutes and other initiatives, the Council and its University partners create opportunities for administrators and teachers from predominantly minority schools to learn both about effective practices and the change process.

Alliance for Cultural Democracy
Box 2478, Station A
Champaign, IL 61820

The Alliance is a thirteen-year old organization that enables community arts people to create union among themselves, to overcome their isolation, share their skills and knowledge and to work together on cultural policy. The Alliance hosts an annual conference.

Education Resources Information Center/Clearinghouse on Rural Education and Small Schools (ERIC/CRESS)
1031 Quarrier St.
P.O. Box 1348
Charleston, WV 25325
(800) 624-9120

Minority Education is one of six fields tracked by ERIC/CRESS.

Kansas Association for Multicultural Education and Development (KAMED)
Health Career Opportunity Program (HCOP)
Wichita State University
Box 43
Wichita, KS 67208
(316) 689-3194
Betty Thompson, Contact

KAMED's purpose is to advance and improve educational opportunities for persons from diverse cultural backgrounds.

La Raza (National Council of)
Twenty F Street, N.W.
Second Floor
Washington, D. C. 20001
(202) 628-9600

The National Council of La Raza has developed five models to improve the educational status of Hispanics: 1) *Academia del Pueblo* addresses the problems of early academic failure, 2) *Project Success* is designed to serve Hispanic youth in junior high schools with academic counseling, enrichment and career counseling, 3) *Project Second Chance* serves dropouts, 4) *Parents as Partners* provides training and assistance to parents so they can become active partners in their child's education, and 5) The *Teacher Support Network* provides training and assistance to Hispanic teachers and others who work with Hispanic children.

Western Interstate Commission on Higher Education (WICHE)
Regional Policy Committee on Minorities in Higher Education
PO Drawer P
Boulder, CO 80301-9752
(303) 497-0205
Dick Jonsen, Contact

Published a report, *From Minority to Majority—Education and the Future of the Southwest*, which addresses the interaction between demographic trends and educational needs in the southwestern states of Arizona, California, Colorado, New Mexico, and Texas. The commission continuously researches and reports on minority issues.

Early Childhood/Special Education
Culture Awareness Component
Child Development Training Program
Bemidji State University
1500 Birchmont Drive NW
Bemidji, MN 56601-2699
(218) 755-3732

A series of courses developed in response to a grant for the *Preparation of Personnel For Minority Handicapped Children in Rural Settings; Training for Ojibwe and Non-American Indian Teaching Personnel Working with Ojibwe Young Children Having Special Needs.* Each course includes Indian-related materials to familiarize the student with the cultural background of the children and families with which they will work.

Guidance: Multicultural and Special Populations
Department of Occupational and Educational Studies
Colorado State University
Fort Collins, CO 80523
(303) 491-5207
Richard Fisher, Contact

This telecourse is designed help viewers gain: 1) an awareness and an appreciation for the cultural differences existing in our society, 2) knowledge and understanding of these cultural differences and 3) suggestions for more effectively teaching those who are culturally different.

Independent Readings for Education as an Agent for Change
Northern Illinois University
Graham Hall
DeKalb, IL 60115
(815) 753-9359
H.C. Sherman, Compiler

This selection of readings is about change and are designed to assist students to study how change affects the individual, group, society, or culture. Each reading is accompanied by a study guide and a historical introduction.

K-12 Training Program/Pacific N.W.
International/Intercultural Education Consortium
c/o Office of Education
Pacific Lutheran University
Tacoma, WA 98447
(206) 535-7628

A K-12 Multicultural/Global Education Project.

Multicultural/Global Education Committee
Educational Service District #105
33 South Second Avenue
Yakima, WA 98902
(509) 575-2885
Marsha A. Pastrana, Coordinator

Representatives from 25 districts sponsor workshops and conferences on multicultural education. They have written multicultural curricula for use by the schools represented on the committee. In the Yakima district, Martin Luther King, Jr. is the subject of a series of publications by the Yakima Schools. Included is biographical information, resource guides, student works, and an elementary curriculum.

Native American Curriculum
Center for Teaching and Learning
Box 8158 University Station
Grand Forks, ND 58202
(701) 777-5674
Mary Harris, Contact

A joint project between the North Dakota Department of Public Instruction and the University of North Dakota, this curriculum integrates information about Indian people of North Dakota into regular classroom experiences at the intermediate and junior high education levels. The curriculum uses a whole language approach and is intended to supplement material already in the schools.

Portland Public Schools
Multicultural Program
PO Box 3107
Portland, OR 97208-3107
(503) 249-2000
Carolyn Leonard, Director

Publications include classroom materials on Hispanic-American Women (visual aids and text) and African-American Topics.

Project Reach
REACH Center
Arlington, WA 98223
(206) 435-9770
Gary Howard, Contact

A state validated multicultural education program designed for infusion into the junior high/middle school social studies curriculum. The REACH training model has been effective in stimulating K-12 multicultural curriculum development.

Rainbow Program
State Department of Public Instruction
Olympia, WA 98503
(206) 753-6747
Mako Nakagawa, Contact
Program Administrator for Multicultural Programs

An excellent human relations and multicultural activities program for elementary grades. The training provides a positive perspective to help teachers deal with cultural pluralism in the classroom.

Together We Can Make a Difference in a Girl's Life
Girl Scouts of America
830 Third Avenue
New York, NY 10022
(212) 940-7454

Together We Can Make a Difference . . . is a publication for recruitment of girls from various ethnic backgrounds. This and other materials on multicultural programs are available through local Girl Scout offices.

Washington State
Multicultural Education
Yakima Public Schools
104 N. Fourth Avenue
Yakima, WA 98902
(509) 575-3230
Dr. Gloria DeMartinez, Director

Washington State has an extensive multicultural program. *Selected Multicultural Instructional Materials*, a document containing 10 multicultural instructional booklets prepared by Seattle School District, presents activities, music, history, resources, etc. on several ethnic groups for classroom use. Several other publications by various school districts in the state contain similar information.

Women in World Area Studies
St. Louis Park Schools
St. Louis Park, MN 55416
(612) 925-3632
Susan Gross or Marjorie Bingham, Co-Directors

The focus is on examining the role of women in different cultures through examining religion, economics, etc. The center provides curriculum materials for schools.

Universities/Colleges/ Education-Related

Bemidji State University
College of Education
Bemidji, Minnesota 56601
(218) 755-3732
Joy Norris, Jerry Norris, or Dan Gartrell

Located within 100 miles of three reservations, Bemidji has one of the largest American Indian enrollments of any school in Minnesota. The College of Education has integrated multicultural components into their teacher education program through: (1) state mandated human relations classes, (2) integrating the global perspective into two foundations courses, and (3) activity forums where speakers are brought in to speak on issues related to multicultural education.

Center for Excellence in Education
Northern Arizona University
Flagstaff, AZ 86011
(602) 523-7139
David A. Williams, Executive Director

This center was formed in 1984 to expand the College of Education. Their teacher education program is: (1) interdisciplinary, (2) multicultural, (3) performance-based, and (4) experiential. They routinely recruit minority students into Teacher Education and maintain a culturally diverse faculty. Pre-service teachers receive instruction and experience in a rural, multicultural school. The center is involved in many projects and outreach activities related to rural, multicultural education.

Colorado State University
Occupational and Educational Studies
Education Building
Ft. Collins, CO 80523
(303) 491-5207
Richard Fisher, Contact

Has developed models for multicultural education aimed at improving the teacher-learner environment for children in multicultural school systems. Course format is in the form of manuals and videotapes.

Eastern Montana College
Indian Bilingual Teacher Training Program
1500 North 30th Street
Billings, MT 59101-0298
(406) 657-2285
Benedict J. Surwill, Dean

This program was created in 1982 to train bilingual American Indian students interested in becoming teachers in a multicultural, bilingual setting.

College of Great Falls
1301 Twentieth Street, South
Teacher Education Department
Great Falls, MT 59405
(406) 761-8210
Harold Anderson, Contact

Works with the Montana Scholarship Fund, which graduates 6-10 American Indian teachers each year. Scholarship support enables American Indian students to work in schools with the highest concentration of American Indian students. While the program for the Anglo students is not the same, it maintains a multicultural persuasion.

Heritage College
Rt. 3, Box 3540
Toppenish, WA 98948
(509) 865-2244
Kathleen Ross, President

Heritage College serves a student body that is 55 percent minority, motivating them to develop two projects aimed at Multicultural Education: (1) a Multicultural Institute for Teacher Education Leadership and (2) a project that is helping the college identify minority paraprofessionals and teacher aides in order to train them as certified teachers.

Idaho State Department of Education
Len B. Jordan Building
Boise, ID 83720
(208) 334-2186
Michael Murphy, Coordinator-Chapter II Program

With three reservations in the state, the public schools educate a rather large number of American Indians. The state has adopted multicultural approaches, curriculums and techniques.

Kansas State Department of Education
Equal Education Opportunity Office (EEO)
120 East 10th Street
Topeka, KS 66612
(913) 561-7884
Jerry Jones, Contact

This office coordinates conferences pertaining to the education of at-risk students and provides consultation to schools and in-service programs on multicultural education.

Montana State University
Native American Studies
Bozeman, MT 59717
(406) 994-3881

Focuses on improving American Indian access and retention in higher education. Involved in work with tribal community colleges related to the professional development and preparation of students required to help them make the transition to four year schools. Offers graduate courses emphasizing minority studies and tribally developed curricula.

NAES College—Native American Education Services, Inc.
2838 W. Peterson
Chicago, IL 60659
(312) 761-5000
Faith Smith, President

Established in 1974 to integrate western knowledge with tribal knowledge, from the perspective that the two knowledge bases are co-equal.

Northern Illinois University
Department of Leadership and Education Policy Studies
Graham Hall 401 NIU
DeKalb, IL 60115
(815) 753-9359
Dr. H.C. Sherman, Contact

Northern Illinois has an extensive multicultural program which allows teaching experience abroad.

Sinte Gleska College
Education Department
Rosebud, SD 57570
(605) 747-2263
Dennis Gasper, Contact

The college has 75 percent American Indian students and 50 percent American Indian faculty. Requires three hours of Indian Education for all teacher education students (as mandated by the state) and an additional 15–20 hours as an institutional mandate. Student teaching is arranged in rural schools with a student body consisting of as much as 85 percent American Indian. Some student teaching is done in tribal schools.

South Tama County Schools
1702 Harding Street
Tama, IA 52339
(515) 484-4811
John Wessels, Director of Curriculum

In response to a state mandate that all schools must have a curriculum guide for Multicultural and Non-Sexist Education, South Tama has been selected as a pilot program. They are now training teachers on techniques and resources available to support a multicultural/non-sexist curriculum. A manual has been prepared which reflects their work.

Southern Illinois University
College of Education
Carbondale, IL 62901
(618) 453-2415
Nancy Quesenberry, Assistant Dean

The university has a pre-service program that incorporates multicultural education by: (1) combining general education courses that are required with a course that gives the students a background in other cultural settings (i.e., Black Studies, or Global Perspectives, etc.), (2) including strategies to work with children of different cultures in various core curriculum courses in the College of Education, and (3) analyzing the cultural/ethnic makeup, economic base, and lifestyles of communities in order to broaden the types student teaching sites used.

Texas Tech University
National Center for Smaller Schools
Box 4560
Lubbock, TX 79409-4349
(806) 742-2371
Weldon Beckner, Director

Focuses on the needs of small schools and effective school research. In Texas rural schools are more than 50 percent Hispanic, so the center is concerned with the shortage of bilingual teachers.

University of Illinois
Multicultural Bilingual Education
1310 South Smith Street
Champaign, IL 61820
(217) 333-8287

They offer degree programs in bilingual education and are involved in the infusion of multicultural education in two core teacher preparation courses. The college has prepared training manuals on how to teach graduate teaching assistants to use the infusion model in these courses.

University of New Mexico
College of Education
Albuquerque, NM 87131
(505) 277-2231
David Colton, Dean

The college is actively involved in efforts to work on aspects of multicultural education for minority and majority students. They have developed recommendations: (1) for the integration of multicultural education concepts into all courses, (2) for the development of new courses at the pre-service and in-service level, and (3) for the recruitment and retention of minorities.

University of Texas
Migrant Education and Special Projects
P.O. Box 7700
Austin, TX 78713
(512) 471-6710

Involved in a 3 year project for migrant education. Work with educators who act as tutors in the program and provide training in logistics as well as in cultural sensitivity. Trying to get their credits to migrate with the students (have accomplished this with Wyoming and Montana). Also works with teachers who have to take state teacher certification test in helping them learn how to overcome test cultural bias. This is done one on one and through the use of videotapes.

University of Arizona
Women's Studies Department
Tucson, AZ 85721
(602) 621-7338
Myra Dinnerstein or Maureen Rowan

Involved in curriculum reform related to gender/equity issues and limited minority issues in rural schools and in higher education.

Western Montana College
Rural Education Program
Dillon, Montana 59725
(406) 683-7011
Richard Sietsema, Director

The college works with tribal colleges to ease the transition of American Indian students to the four year college. In addition, the teacher education program has restructured its program to include short off-campus experiences enabling students to spend time in rural schools during the sophomore and junior years.

Other Contacts

Attencio, Carlos, Superintendent
Las Vegas City Public Schools
901 Douglas
Las Vegas, NM 87701
(505) 425-5277

Carlos worked for the Cuba School District for fourteen years prior to becoming superintendent of the Las Vegas City Public Schools. The Cuba School District is a tri-cultural district with a high concentration of American Indians and Mexican Americans. He works closely with the Northern New Mexico Rural Education Consortium and is active with the New Mexico Community Education Association.

Banks, James A., Professor
University of Washington
Seattle, WA 98195
(206) 543-6636

He has published extensively on Multiethnic Education and is involved in training pre and in-service teachers in that area.

Barnhardt, Ray
College of Rural Alaska
University of Alaska
Fairbanks, AK 99701
(907) 474-6431

A professor of Cross-Cultural Education and Rural Development, Ray has conducted research on various issues related to rural education. His current interest is the adaptation of institutional structures and delivery systems to accommodate physical and cultural distance in serving the educational needs of rural people.

Begaye, Kathryn S., Director of Indian Education
Arizona State Department of Education
1535 West Jefferson
Phoenix, AZ 85007
(602) 542-4391

During the past four years Kathryn Begaye has been the Director of Indian Education for the Arizona State Department of Education. The State Board Advisory Committee on Indian Education has released a report contrasting the current state of Indian education with that reported in the 1928 Mariam study. Given that little appears to have changed, the State Board Advisory Committee on Indian Education has outlined a new set of goals and activities to directly address American Indian concerns.

Boyer, James B., Professor
Division of Teacher Education
Kansas State University
Manhattan, KS 66506
(913) 532-5554

Jim Boyer is a writer, researcher and lecturer on the incorporation of multicultural practices in curriculum development. He has a strong working knowledge of rural school environments and is presently involved in teacher preparation and in-service training.

Garcia, Juliet, President
Texas Southmost College
880 Fort Brown
Brownsville, TX 78520
(512) 544-8200

Juliet Garcia serves as president of a community college on the Texas border. She is involved in designing a program with the local school districts to address the: (1) high dropout rate at the K-12 level, and (2) under preparedness of college entry students. Texas Southmost University is cooperating with Pan American University to offer teacher education programs. Over 400 teaching slots in the region remain unfilled each year.

Garcia, Ricardo
College of Education
Kansas State University
Manhattan, KS 66506
(913) 543-5550

Writer and practitioner in multicultural practices specifically related to Hispanic populations, Ricardo has developed permeation models for inclusion of multicultural education in all courses.

Pressman, Patty, Chairman
Multicultural Education Task Force
Topeka Public Schools—USD #501
Topeka, KS 66612

The Task Force has published and disseminated multicultural education materials to classroom teachers. Media centers at each school keep a Resource Notebook, updated each year to aid provision of multicultural education.

Ross, Kathleen, President
Heritage College
Route 3 Box 3540
Toppenish, WA 98948
(509) 865-2244

Kathleen Ross is an administrator and practitioner in a multicultural educational environment. Heritage College was established to respond to the educational needs of a rural community with a large minority population. The college is involved in several projects related to the improvement of multicultural education in regional schools. In addition, a primary focus for the College is the establishment of an Institute for Multicultural Teacher Education Leadership.

Shadiow, Linda
Center for Excellence in Education
Northern Arizona University
P.O. Box 5774
Flagstaff, AZ 86011-5774
(602) 523-7139

Linda Shadiow is a teacher educator involved in developing programs and services to prepare new and continuing educators in the area of multicultural education. Her work involves rural school settings as well as preparing teachers to teach on reservations.

Sleeter, Kristy
Faculty Preparation Program
Division of Education
University of Wisconsin—Parkside
Kenosha, WI 53141
(414) 553-2229

Teaches two courses on multicultural education in the teacher preparation program. Although most of her work focuses on urban schools, she has written excellent materials on multicultural education.

Valdez, Armondo
10 Jordan Avenue
Los Altos, CA 94022

Armondo Valdez has conducted research into a wide range of educational issues related to Chicano populations. His previous work included curriculum issues and alternative school models for Chicano populations. His most recent work has concentrated on the question of access to telecommunications. Valdez recently authored the book, *Telecommunications and Latinos*, exploring to what extent Latino populations are both producers and consumers of the products associated with the new telecommunications technologies.

Wan, Dr. Julia C., Assistant Superintendent
Bainbridge Island School District #303
8489 Madison Avenue N.E.
Bainbridge Island, WA 98110-2999

The District has an extensive Multicultural Education Curriculum (K-5) based on Cooperative Pluralism, a concept that brings ethnic groups together to work in an interdependent, interacting environment. The program integrates major concepts (self-identity, diversity, ideals, interdependence, and interpersonal relationships) that are adapted to the various grade levels. A manual for the curriculum is available.

Wright, Bobby, Research Associate
Center for the Study of Higher Education
133 Willard Building
Pennsylvania State University
University Park, PA 16802
(814) 865-6346

Formerly the Director of Native American Studies at Montana State University, Bobby has researched issues related to American Indian student retention and the extent to which the tribally-chartered community colleges prepare students to transfer successfully to four-year institutions. Wright is concerned with the high dropout rate of students attending the community colleges, in part because the small colleges have limited resources, and with the broader concern that the focus on increased admissions standards will further limit minority access to postsecondary education. The focus of his work is on improving American Indian access and retention in postsecondary education.

Zongolowicz, Helen, Principal
K-8 BIA School
Tohatchi, NM 87325
(505) 733-2280

The school is 100 percent American Indian, almost half of which are boarded. The school includes a focus on helping minority cultures understand the majority cultures so as to better prepare them for negotiating the majority system. The school has adopted the whole language curriculum approach to reading.

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Appendix

Protocol for Case Studies

Our underlying goals and assumptions

Our goal is to provide resources to rural school practitioners on developing and sustaining a multicultural school environment. To this end, based on the information gathered from our research, we believe our goal can best be realized by presenting descriptions of and reflections from people in rural schools and communities which demonstrate their efforts in establishing a multicultural school environment. Because we believe that the process of how and why schools and communities went about changing so to achieve a multicultural school environment is critical to providing a framework for other rural schools, we have chosen a case study format as the method for conveying this information. Case studies allow for the process of change to be demonstrated by showing the integration of and impact among and between the various components and people that were involved in the process and the respective roles that each played throughout the process. Consequently, we believe that a strategy of asking open-ended questions of a variety of players (professional staff, students, parents, community members), as well as recording their stories, as appropriate, in the words of the interviewees, will clearly provide the most revealing information of the stages of change they have occurred within the particular context we are studying.

The community

We believe that the context in which the process of change has occurred is relevant for other rural communities as they transfer this information to their own process of change. Consequently, by providing details on the character of the community, we will provide a framework which describes the environment within which the change has occurred. Community elements to gather information on include:

- geographic location and degree of rural isolation
- economic resources of the community demographics of the community, including ethnic makeup (majority homogeneous, minority homogeneous, heterogeneous)
- relationship with school
- community history and development, as appropriate
- leadership

The school

Information about the school will constitute the main body of the case study. Information gathered about the school should include:

School profile

- size of school (students and professional staff)
- ethnic makeup of students
- ethnic makeup of professional staff
- size of the area the school serves
- grades within the school

School structure

We believe that rural schools and communities will be most receptive to information that describes change that occurred within an existing organizational structure rather than one that prescribes significant structural change, either within the school, community, or both. Therefore, we wish to organize the information gathered within the traditional structure of the school organization, with attention to how schools can be more sensitive to multicultural issues within their current framework. Twelve categories were selected to represent the structure to be used. Within each, it is important to listen for and look for the range of examples that describe the school's ability to have created a multicultural school environment. To assist with this, we have identified sub-components under each category that should be explored as evidence of the effort or process of change undertaken by that school.

1. Mission of the school
   - Does the school or district have an implicit statement that multicultural education should be a component of the goals of the school?
   - If so, was it imposed on the school?
   - If imposed, by whom (State or local Board of Education, district, the school staff)?
   - What was the process for getting a statement included in the mission of the school?
   - To what extent does the mission statement appear to be integrated into the life of the school? Are the teachers aware of it? students? parents?
   - How is multicultural education defined in the mission statement?

2. Staffing
   - Has the school made an effort to hire a diverse professional staff?
   - Is there a written statement regarding the hiring of diverse professional staff beyond Affirmative Action guidelines?
   - How does the percentage of diverse professional staff compare to the percentage of diverse students in the school? In the community?
   - Does the school require professional staff to have extra certification beyond a teaching certificate in order to qualify to teach in the school/district?
   - How are interviews conducted? By whom?

3. Curriculum
   - Does the curriculum integrate multicultural education issues?
   - If so, how is the curriculum used to accomplish this?
   - Does the school use a packaged multicultural curriculum, i.e., Project Reach?
   - How extensive is the integration of multicultural education, i.e., by subject, grade level?
   - How does the curriculum articulate among grade levels?
   - Who implements the multicultural curriculum?

4. Teaching and Instructional Strategies
   - Have the teaching strategies changed to accommodate multicultural issues and diverse student populations?
   - Is consideration given in the school for a learning environment vs. just a teaching environment?
   - How are cultural considerations reflected in teaching?
   - Are there means for accommodating different cultural learning styles?

5. Policies and Norms
   - Are the policies/norms of the school such that they allow for individual cultural traits and traditions to be considered?
   - Who sets the policies?
   - To what extent are the community and the professional staff involved in setting policies of the school?
   - Are there state or local policies that hinder the school's efforts with regard to multicultural education?
   - How extensive are the policies of the school with regard to student behavior? (tardiness, loudness)

6. Home Linkage Systems
   - Has the school made efforts to link the work at school to the home of the students?
   - If so, how has the school done this?
   - Is the linkage with the home reciprocal?
   - How much instructional activity takes place outside the context of the school?

7. Community Linkage Systems
   - Has the school made efforts to involve the community in the events and activities of the school as a means of better integrating community life with the educational efforts of the school?
   - If so, describe these efforts and the frequency of these.
   - Describe the extent to which local politics enters into school affairs.

8. Staff Development
   - Is there a staff development plan to address multicultural education issues?
   - Has the school engaged in staff development activities designed to support the professional staff's efforts in multicultural eduction?
   - Is peer-mentoring/coaching a component of the school's staff development?
   - Are there incentives (career advancement) for professional staff participating in staff development?
   - Other staff?
   - Does the school have on-going relationships with agencies that sponsor in-service, and if so, what are they?
   - Does the school collaborate in a program designed to train paraprofessionals to become professional staff?

9. Extracurricular
   - What are the informal learning activities that may be (or are designed to be) related to multicultural education?
   - How are extracurricular activities related to the mission of the school? Specifically to the mission of multicultural education?
   - Does the community utilize the school facilities for cultural activities? If so, how?

10. Assessment and Testing
   - Has the school attended to the concern of cultural test bias?
   - If so, what is the process used to analyze tests for cultural bias?
   - Has the school made efforts to identify and rectify the low percentage of minorities represented in gifted programs?
   - How do assessments influence changing the curriculum?
   - What are the range of assessments used by the school?

11. Multicultural Leadership
   - Who is the advocate/leader for multicultural education in the school? How is this leadership exercised?
   - Who is the advocate/leader for multicultural education in the community? How is this leadership exercised?
   - What is the involvement of the State and/or local Board of Education, Multicultural Education Coordinators, or universities in the school's multicultural education efforts?
   - How are the leaders determined?
   - How is the distinction made between formal and informal leaders for multicultural education?

12. Student Characteristics
   - Describe the character of the student body. Are there a large number of foreign exchange students, migrant students? Would the student body be described as typical?

Evaluation

We believe that our information will have more significance and a greater impact if we can link the efforts that have been made in the school and community to specific outcomes. As we conducted our informal research of schools, we found few examples of this, however. Many schools indicated that there had not been adequate resources or time (since implementing change) which allowed them to perform formal evaluations. Consequently, as much as possible, information should be gathered which reflects:

- The school's intentions to link change in the school to specific outcomes.
- If interventions have impacted the school and/or community.
- If so, how have these interventions impacted the school and/or community?
- Has the achievement level of students (minorities especially) changed?
- Have the interventions affected the drop-out rate of students?

Barriers

We believe that information pertaining to barriers that may have faced our case study schools and how the schools dealt with those barriers can provide insight for other schools and communities about how they may launch their multicultural education efforts. The information gathered should include the source(s) of the barriers and alternatives or strategies employed to overcome these.

Scenario for getting started:

In case you are wondering how we envision this process going, we first see the need to establish the context of the local community. This information will, we expect, set the stage for better understanding the stories or descriptions of the process of change that are to be told. To capture the completeness of the information about the school, questions in the school profile and structure should be used. As you listen to the stories being told in response to these questions, watch for barriers that may be identified or that you may be able to interpret as having impeded the process. We believe that it is important to check your perceptions out with the interviewees. Questions related to the evaluation would follow your discussions of the school category. Inquiring about future plans or the next steps to be taken by both the community and school seems an appropriate way to close.

Multicultural practices occur in a number of ways. The outline is therefore intended to serve as a checklist for exhausting the various ways and range of tactics employed which demonstrate the practice of multicultural education. During the informal research process, we often found that our questions prompted school personnel to recall pertinent information that perhaps they had not considered relevant. By using the range of questions listed under each category in the outline, it is expected that the interviewees will be prompted to provide a more complete description of the information we seek.

The Rural Clearinghouse for Lifelong Education and Development

Mission

The Rural Clearinghouse for Lifelong Education and Development is a national effort to improve rural access to continued education. Governed by a National Steering Committee, the Clearinghouse serves the complete range of educational providers including schools, colleges and universities, community colleges, cooperative extension, libraries, community based organizations, and community/economic development corporations. Its work includes:

(1) disseminating effective models for serving rural areas.

(2) facilitating the development of effective educational models in response to selected rural problems.

(3) providing forums for the exchange of information among educational professionals.

(4) developing regionally organized and supported networks.

(5) advocating rural needs with educational associations, state and federal policy makers, and other relevant publics.

History

The Rural Clearinghouse traces its origins to early efforts in rural postsecondary education supported by the Fund for the Improvement of Postsecondary Education. A National Invitational Meeting on Rural Postsecondary Education held in 1981 brought together 28 rural educators to explore common problems and share successful models. Realizing that coordination and information exchange on a national level would benefit rural practitioners currently working in isolation, conference participants adopted a blueprint for continued work called the "Rural Postsecondary Action Agenda." In 1983 a consortium of institutions called the Action Agenda Project received support from the Fund for the Improvement of Postsecondary Education to begin implementation of this agenda.

In September 1986 the second National Invitational Conference on Rural Postsecondary Education brought leaders of national education, rural, and policy organizations together with rural educators and learners for the purpose of: (1) disseminating the Action Agenda Project's work, (2) stimulating national organizations to respond to rural concerns, and (3) developing an agenda for future work on behalf of rural postsecondary education. Rural practitioners and association representatives attending the conference called for the formation of a clearinghouse that could continue to serve networking and dissemination needs of rural practitioners as well as advocate rural needs with relevant publics. The Rural Clearinghouse for Lifelong Education and Development was formally launched in September, 1987.

Current Projects

The Rural Clearinghouse engages in a number of collaborative projects, all focused on improving rural access to education.

Ford Foundation Work: The Ford Foundation is supporting follow-up work to the research summarized in this publication. Pilot projects are underway in Arizona, Texas, and Washington. This work focuses on strategies by which postsecondary, state department of education, and local school resources can be combined to support educational change in rural schools. Northern Arizona University, Texas Tech University, and Heritage College are collaborating with the Rural Clearinghouse on the project.

MacArthur Work: The MacArthur Foundation is supporting research into rural literacy programs. Work will include: (1) an analysis of the rural participants in the Young Adult Literacy study conducted by the National Assessment of Educational Progress in 1985, (2) a survey of rural literacy practice nationwide, and (3) a pilot study of the extent to which existing rural networks could be used to support literacy programs.

Annenberg/CPB Project: In conjunction with Ohio University Telecommunications Center, the Rural Clearinghouse developed a pilot program for a television-based course in sociology using rural America as the organizing theme. The proposed telecourse, "In Transition: Rural Communities and Change," is designed to introduce learners to the concepts, theories and research methods of an introductory sociology course, using their own community or neighborhood as a laboratory. The pilot was one of three programs selected for full funding and will become part of the Annenberg/CPB collection of course distributed through the PBS Adult Learning Services.

Computerized Data Base/Rural Network: The Clearinghouse continues to be a point of contact for a diverse set of organizations and individuals. We have extensive files of program descriptions, position papers related to rural concerns, and consultants—all organized under ERIC subject identifiers.

The Forum: The Rural Clearinghouse distributes a newsletter, The Rural Adult Education Forum. Published six times annually, the Forum focuses on issues common to all educational providers (use of technology, links to community development, or health services) as well on specific educational providers (community colleges, libraries, community-based organizations, etc.). Annual subscriptions are available for $15.00.

1991 Conference: 1991 marks the ten year anniversary of the first conference (The National Invitational Meeting on Rural Postsecondary Education) that eventually led to the creation of the Rural Clearinghouse. Staff are currently planning a conference for 1991 that will reflect on the work accomplished in the last ten years and explore the role of adult education in rural economic revitalization. The conference is scheduled for June 20-22, 1991, in Kansas City, Missouri.

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National Conferences

____ **Proceedings 1986:** Second Invitational Conference on Rural Adult Postsecondary Education. A conference synthesis summarizes conference sessions, lists the priorities adopted by the participants, and includes executive summaries of three position papers. Position papers examined education and economic development, collaborative strategies, and the use of distance technology. Price: $3.00

____ **Proceedings 1985:** Four Regional Conferences. This publication synthesizes the successes and concerns expressed by rural providers at the four regional "Serving the Rural Adult" conferences held in the spring of 1985. Price: $2.50.

____ **The Kansas City Initiative:** Proceedings on the National Invitational Meeting on Rural Postsecondary Education. This conference proved to be the forerunner of the Action Agenda Project. The report looked at the future, past burdens, practical questions, and creation of an Action Agenda. Price: $1.50.

Program Inventories

____ **Education and the Rural Economy:** Program Development for Adult Learners. (October 1987). Conference proceedings, including a description of exemplary models linking education to rural economic development. Price: $8.00.

____ **Education's Response to the Rural Crisis:** Model Programs in the Midwest. (September 1987). Descriptions of 80 illustrative programs developed in response to the farm crisis offer insight into rural adult needs and program structures designed to meet those needs. Price: $15.00.

____ **Inventory of Model Programs in Rural Adult Postsecondary Education.** (October 1984). Descriptions of 54 illustrative programs across the entire range of educational providers offer rural adult educators access to information about programs that work. Price: $8.00

Other

____ **A Demographic Portrait of Rural Adult Learners.** Data from NCES augmented by studies at six rural sites paints a demographic portrait of the needs, characteristics, motivations, and participation patterns of rural adult learners. Price: $5.00.

____ **Barriers to Rural Adult Education:** A Report of the Northwest Action Agenda Project. (September 1986). Data collected from interviews with educational providers and rural adult learners in seven states builds a picture of the educational needs of rural adults and barriers to their participation in educational programs. Price: $5.00

____ **Report from the Appalachian Regional Steering Committee on Rural Postsecondary Education.** (August 1986). A steering committee representative of six states and a wide range of adult education providers examined the barriers to rural adult participation in education and developed strategies for responding to those barriers. Price: $5.00

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